The LUTHERAN OUTLOOK

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The Difference

Capitalism vs. Communism

What Happened at Amsterdam

The Local Church and the Universal Church

G. Nordberg

Experiment in Lutheranism

Carroll L. Hinderlie

VOL. XIII OCTOBER, 1948 NO. 10

Pointed Paragraphs

WHO'S WHO

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HIGH CHURCH

Rev. F. R. Stoneburner, city missionary of Dayton, Ohio, conducted services in a neighboring village. He wore a black preaching gown and stole. Later he received the following anonymous letter:

"Mr. Stoneburner,

"I attended services at the lutheran church Sunday. What a dress you had on it reached to your chin and toutched the floor and all covered with ribbons, and such up and down back and forth. Who knows how to act in your church. Give me the old U. B. Church."

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It is dangerous to make an idol of tolerance. Tolerance lives next door to Indifference and many people have confused the two.

—Ringsted, Iowa, Church Bulletin.

—o—

UNDER COMMUNISM

How can you spot a Communist, or fellow traveller? Ask him to name 10 things wrong with America. Then ask him to name one thing wrong about the government of Russia.

Could I belong to a labor union under Communism? In Russia all labor unions are run by the government, and the Communists run the government.

Could I belong to the Elks, Masons, Knights of Columbus, Rotary, American Legion, etc.? No. William Z. Foster, head of the Communist Party in the U. S. says all such organizations will be liquidated.

Could I own my own farm? No.

Could I change my job? No. You would work where you were told.

Could I travel abroad, or marry a foreigner? Not unless you got consent.

Could I write letters to friends in other countries? With the secret police reading your mail, try it—once.

Could I vote the Communists out of control? No.

—100 Things You Should Know About Communism in the U.S.A.

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For a man is a plant, not fixed in the earth, nor immovable, but heavenly, whose head, rising as it were from a root upwards, is turned towards heaven.—Plutarch.

—o—

THE BOOK

Suppose a publisher said to a man, "I want you to write a book."

He might reply: "I have always believed I could write a book. Just what kind of a book do you want?"

The publisher would explain, "I want you to write a book, whole sections of which will be translated into 1,090 languages and dialects, a book which will never be off the printing press for four hundred years, a book that will be the best seller year in and year out, not in a single nation but in many. Reading it will cause men to seek liberty for themselves and their fellows without thought of personal safety. It must be a book in which men of every language and culture in every part of the world can find an accurate picture of the nature of God and their proper relationship to Him. In short, it must be a book in which men find Jesus Christ."

Long before the last statement any man, even the most proficient writer in America, would interrupt with: "I cannot write such a book. No man can write it. Only God could write that book."

The world has that Book.

—Bible Society Bulletin.

—o—

One of our local business schools recently inserted an ad headed: "Short Courses in Accounting for Women."

Not long after the ad appeared, a note was received by the school. It said: "There is NO accounting for women."

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CHALLENGE TO CHRISTIANITY

Men of Christ dare not stand mute and immobile when they see democracy on the run.

For may we not agree that insofar as the human content is concerned democracy and Christianity are interchangeable terms. Democracy is nothing but the political name for the ideals in social relationships which Christianity brought into the world as a religion.

At any rate, we certainly can unitedly assent that the birth of democracy is coincident to the birth of Christianity and that many of the more important moral and religious principles of Christianity flower out in democracy.

So it must be that any social or political concept that collides with the concept of democracy collides also with the concept of Christianity and, if left unchecked and unresisted will leave human society not only without its common liberties but without its Christian faith.

That explains why Russia, when enthroned Christianity and held a mock funeral of God in a procession through the streets of Moscow. Rus could not keep God as sovereign wh it made government its god.

That explains, also, why Germa silenced the voice of its Christian eva gelists, closed the doors of their Chr tian churches, shackled their feet a silenced their tongues.

Look where you will in ancient hi tory or this morning's newspaper a you will find that in every case which the state is deified the deity Christ is denatured and denied.

Churchmen of the Christian ord of society and of an ancient faith shou be alive to this subtle and sinister d vice that is moving out today from t pagan minds of social reformers a lustful politicians.

Against their mischief-making ph osophy, the cause of Christ has ban its breast since the day that Jesus hi self dared imperial Rome to battle the allegiance of the world.

Against his challenge Savonar thundered from the pulpit in Floren and Calvin at Geneva and Luther na ing his immortal theses to the cath dral door at Wittenberg.

—Zanesville, O., Times-Recor

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EDITORIAL

THIS IS THE MONTH that ends with Reformation Day; and this year as Washington's Birthday, Memorial Day and the Fourth of July all fell on unday, so also will October 31. No doubt there will e more sermons preached on the benefits of the Reformation than usual, both in Lutheran churches and those of other Protestant denominations.

The Difference

Isn't it about time, after 431 years, o forget our quarrel with mediaeval Roman Catholicism? As a writer for church papers I have been taken to task ccasionally by a reader who thought I was too harsh ith Catholicism; that, after all, Catholicism is a branch f the Christian religion, and is in the forefront of the attle against atheistic Communism; and that it would be ne part of wisdom for all Christians, Protestant and Catholic, to unite their forces against a common enemy ather than fight among themselves.

Let us grant that there are many Catholics who are incere Christians, and that many of them in their devotion to their Church and its teachings put most Protestants to shame. At the same time, however, let us ealize, first, that Roman Catholicism is a perverted orm of Christianity, and second, that it is the duty of ove to bear witness to its perversions both for the sake f those who are within that Church and of those who re without. One of the greatest blessings Luther rought for the Christian religion, though it is often orgotten and would not be acknowledged by its chief eneficiaries, lay in the fact that on his account the Catholic Church had to inaugurate a counter-Reformation and correct some of the worst abuses of which it ad been guilty. And to this day the Roman Church is much more respectable and vital Christian institution n those lands where it has had to compete with Protestantism than it is in countries where it has had everything its own way for centuries.

Therefore it is not mere sectarianism if we keep alive ne issues between Protestantism and Romanism; it is ather a true concern for the welfare of the whole Christian Church. It would not be the part of Christian love to keep silent on the errors of Rome and by our silence permit more and more persons to be engulfed by those errors. Tolerance can become a fault. At the recurrence of Reformation Day we shall do well to review in our own minds some of the main differences between Romanism and Protestantism today.

A Different View of the Bible

Jesus said, "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." The Protestant Reformation was a return to the Word of God.

At Worms Luther appealed from the authority of the Church to the authority of God's Word. It was evident, he said, that popes and councils had erred. "Show me from the Word of God where I am wrong. Otherwise I cannot and I will not retract anything. Here I stand."

It was therefore necessary for the Protestant movement to put the Bible within reach of the people in two ways: by translating the Bible into the language of the people; and by urging popular education so that people could read the Bible for themselves. The right of private judgment is a principle of the Reformation—that any man has the right to have the Word of God in his own hands, and to see for himself what God says, not being dependent on what the Church chooses to tell him. From the Protestant side therefore has come the impetus for great Bible societies, translating, printing and distributing hundreds of millions of copies of the whole or a part of the Bible in over a thousand languages.

In neither of these two projects has the Roman Church been particularly interested (putting the Bible into the hands of the people, and giving the people education). The reason lies in its basic doctrinal position on the Word of God. It claims that it has produced the Bible (see recent advertisement of the Knights of Columbus: "The Bible is a Catholic Book") and that it has the authority to add new dogma from time to time. It has done just that, adding doctrines that are in obvious dis-

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agreement with the Bible. Naturally, in such a situation it is not particularly anxious to have its people read the Bible. In fact, Rome has in the past had the Bible in its Index of Prohibited Books.

Nor has it ever been noted for its eagerness to educate its people. Do not look to America for a true view of Catholicism in this respect, for here it has had to compete with Protestantism. Look rather to countries like Spain and Mexico and those of South America, where Rome has been almost entirely in charge for the last four hundred years, and where the literacy rate is among the lowest.

A Different Way to God

Luther discovered in the Bible, particularly in Romans, the meaning of justification by faith and of the righteousness of God conferred on us by grace for Christ's sake. "Therefore we conclude that a man is justified by faith without the deeds of the law." "By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast."

That is the teaching of the Word of God, but not of Rome. In the Roman system it is necessary, in order to escape the pangs of purgatory, to share in the merit of innumerable masses, which merit the Church dispenses. Advertisements in Catholic family papers offer to the faithful who will make donations of five, ten, or twenty-five dollars a share in all the masses said by the priests of whatever order or institution is doing the advertising. The mass has merit because it is, in their view, "a bloodless repetition of the sacrifice of Christ." But the Word of God says, "Nor yet that He (Christ) should offer Himself often. . . Christ was once offered to bear the sins of many . . . offered one sacrifice for sins forever . . . for by one offering He hath perfected forever them that are sanctified" (see Hebrews 9 and 10).

Moreover Catholic people are not taught that they have direct access to God in Christ. They are encouraged to approach Christ through the saints whom the Roman Church has canonized, especially through the Virgin Mary. Perhaps the most popular prayer of all among Catholic people is the Ave Maria (Hail, Mary) in which the words occur, "Ora pro nobis" (pray for us). That is not in harmony with the Word of God. Jesus taught us to pray directly, "Our Father." "Whatsoever ye shall ask the Father." We are told that we have "boldness to enter into the holiest by a new and living way which He (Christ) hath consecrated for us." We are even forbidden to worship saints or angels (Acts 14:18; Rev. 22: 8,9).

What a difference between believing that justification is partly under the law and believing it is wholly by grace! If it is partly to be accomplished by merit, either our own or others', if escape from purgatory is conditioned upon such merit, then we never can have peace of mind, never knowing when sufficient merit has been attributed to us. But if Christ is our perfect righteousness (I Cor. 1:30; II Cor. 5:21), then we are in a state of perfect forgiveness. "Therefore, being justified [by] faith, we have peace with God through our Lord Jes[us] Christ" (Rom. 5:1). "God was in Christ, reconcili[ng] the world unto Himself, not imputing their trespas[ses] unto them" (II Cor. 5:19).

Good works are not excluded by this Scriptural d[oc]trine. They are necessary; but they *follow* our sonsl[ip] to God, they do not produce it. They are not the ca[use] but the consequence of our justification.

A Different Morality

Rome not only claims the right to determine what [is] and what is not the Word of God for its people, but a[lso] sets itself up as the arbiter of their morals. And it d[oes] not hew strictly to the line of Scriptural morality. N[ot] only is their Gospel different, but their law is differe[nt].

Take the matter of gambling, for example. Protest[ant] Christians are quite unanimous in the view that ga[m]bling is evil. It is an attempt to get the fruit of someo[ne] else's labor without giving an adequate return. T[he] Word of God says that "if any would not work, neith[er] should he eat." But the professional gambler toils n[ot] neither does he spin. He produces nothing of value. [He] is a parasite. He is mixed up with all kinds of shady a[nd] criminal transactions. And there is no way of drawi[ng] a line between the professional gambler and the am[a]teur. All amateur gambling is a training school for t[he] ranks of the professionals.

But the Catholic Church encourages gambling amo[ng] its people. Here is a Catholic congregation that holds [a] monthly lottery for a capital prize of $2,000, selling 5,[000] tickets at one dollar each, and making a profit of seve[ral] thousand dollars for itself. Here is a Catholic institut[ion] gathering funds for a new hospital by offering in a l[ot]tery prizes of $10,000, four automobiles and many oth[er] valuable articles. Making money by lotteries is forbidd[en] by law to the professional gamblers, but the Catho[lic] Church has no scruples about using the method for l[ar]financial gain. Here is a Catholic bishop who says, wh[en] the Protestant ministers in a community are bringi[ng] pressure to bear on the gambling rackets, that he w[ill] not condemn what are merely "pleasurable occupation[s]" Here is a Catholic lobby set up to force a bingo l[aw] through a state legislature that will make gambling le[gal] for churches and charitable organizations. No, the Ca[th]olic view on gambling is not the view of the majority [of] Christians in this country.

A Different View of Freedom

Whenever anyone points out the deficiencies of Ro[m]an doctrine and practice, he is immediately "smeare[d]" with the charge of bigotry. One high-placed Catho[lic] even made it "black-hearted bigotry" in a public utt[er]ance recently. In this country where they are a min[or]ity, they are all for tolerance, that is, tolerance of Ca[th]olics by Protestants.

But in a country where the Catholic religion is do[m]inant, they are themselves most intolerant. They de[ny] Protestants the right of free speech, a free press, a[nd]

edom of worship. Not only do they do so, but they ındly defend their action on the ground that of course e Catholic Church is the only true Church, and there- re it is not only their right but their duty to suppress heretical sects. We can only judge what the Catholic ıurch would do in America, if it had the power, by ıat it has done in other countries where it had the wer. It does not believe in the four freedoms for any- e who opposes it. This also is not the morality of the aster, who said, "Whatsoever ye would that men should to you, do ye even so to them."

These are some of the obvious differences, gentlemen. re they worth pointing out again in this Reformation ason of 1948?

Capitalism vs. Communism

WHEN the World Alliance of Presbyterian and Reformed Churches met recently in Geneva, Switrland, one of the speakers was Dr. John Newton Thom- of Union Seminary, Richmond, Va. Dr. Thomas' subct was "Freedom and Justice in the Light of the Bible." According to news reports Dr. Thomas declared that n the final analysis the threat to freedom and justice the same in Capitalism as in Collectivism. In either se, masses of individuals face the loss of freedom. . . oth systems stand under judgment and need the guidıce of the Bible, where God is revealed as willing both eedom and justice as inevitable conditions of fellowip in love." Dr. Thomas characterized American invidualism as "an extreme emphasis on freedom witht due regard to justice," and Communism as "extreme mphasis on order in the name of justice and at the exense of freedom."

With most of the premises of the speaker there must e general agreement among Christian thinkers.

1. Capitalism, individualism and democracy—three rands of the political theory of America—do not conitute a perfect system that works automatically. Like l human arrangements and contrivances, this political ystem is only as perfect as the human beings who oper- e it; which means that it is far from perfect, and that uman selfishness manages also under this system as nder any other to produce hardships and injustices for me.

2. Capitalism, socialism, communism, or any other ystem, are all under the judgment of God, and must be perated—by Christians, at least—in the light of His Vord, "where God is revealed as willing both freedom nd justice as inevitable conditions of fellowship in love."

3. There will hardly be much dissent from the characrization of American individualism as "an extreme emnasis on freedom without due regard to justice," except point out that where there is a lack of regard for jusce it is not the fault of the political system, but of selfish ndividuals who operate under that system.

4. The other characterization—of Communism—as "extreme emphasis on order in the name of justice and at the expense of freedom" will be recognized as a true description not only of Communism but of any totalitarian form of government. Hitler's and Mussolini's states, as well as that of Stalin, established a rigid order in the name of justice. But in the process the freedom of the individual was lost.

With those premises, as I said, Christian thinkers will find themselves in general agreement. But with regard to the conclusion Dr. Thomas came to, that "in the final analysis the threat to freedom and justice is the same in Capitalism as in Collectivism," there is considerable room for doubt and argument.

That conclusion, by the way, finds an almost exact echo in the words of President Peron of Argentina, a surviving exponent of the fascist state. Opening the Argentine Congress on May 1, President Peron said: "Between the capitalist economic system of exploitation and the communist system of Russia there exists fundamentally no difference except in form and names."

Of course, if you predicate of the free enterprise system that it is *essentially* exploitation, you have condemned it by definition. That is just the difference between Americanism and any totalitarian state. With our emphasis upon individual freedom, abuses are possible. But they are not essential to the system. They are the result of human selfishness. On the other hand, in any totalitarian state "extreme emphasis on order in the name of justice" (or in any other name) is an essential element of the system; and the corollary follows that this is "at the expense of freedom."

In other words, as long as the emphasis is on freedom of the individual and democratic processes, there is a possibility of correcting any abuses that may arise, such as the exploitation of the weak by the powerful, or the denial of rights to a class. These abuses stem from weak and sinful human nature, but an aroused public opinion can and does correct them from time to time.

If, however, the emphasis is on order at the expense of freedom, as in any totalitarian state, there is no possibility of correction. The regime may be destroyed from without, as Hitler's was, by warfare and at a terrific cost in blood and treasure. Or an individual may escape from it here and there, as Mme. Kosenkina did by jumping from a third-story window at the risk of her life. But there is no possibility of reform from within by an expression of the will of the people. They are held in rigid "order" by secret police, by thought control, by threats of violence and concentration camps.

Therefore to say that "in the final analysis the threat to freedom and justice is *the same* in Capitalism as in Collectivism" is palpably untrue. In the one case the loss of freedom and justice is a temporary fault that can be corrected. In the other case the loss of freedom and justice is essential and inherent in the system and cannot be corrected. Keep your freedom, Americans, for as long as we have freedom we can move in the direction we desire. But when freedom is lost, people are frozen in a state that cannot be changed.

What Happened at Amsterdam

Highlights of the First Assembly of the World Council of Churches as reported by Religious News Service

World Council of Churches Officially Formed

AMSTERDAM—The World Council of Churches was officially formed here when delegates from 40 countries to the Council's First Assembly voted it into existence.

In the words of Methodist Bishop G. Bromley Oxnam of New York, the delegates by their action "inaugurated continuous and creative cooperation of 145 Churches at a world level."

Formation of the world body was the climax of many years work towards the attainment of an ecumenical (world cooperation) ideal.

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, presided at the meeting in Amsterdam's Concert-Gebouw at which the inaugural event took place.

The resolution for launching the World Council of Churches was introduced in behalf of the Council's Provisional Committee by Pastor Marc Boegner, president of the Federation of French Protestant Churches. It declared:

"The world conferences at Oxford and Edinburgh in 1937 each appointed seven members to a committee of fourteen entrusted with the task of completing a plan for a World Council of Churches, submitting the plan to the Churches and bringing the World Council into existence.

"A conference of church representatives meeting in Utrecht in 1938 proposed that members of the committee of fourteen and alternates appointed by the Oxford and Edinburgh conferences serve as a Provisional Committee of the World Council of Churches (in process of formation) together with such additional members as the Administrative Committee of Life and Order might appoint.

"The committee of fourteen approved this proposal with the understanding that all provisional arrangements would be subject to the approval of the Assembly itself when it should meet.

"In fulfillment of this plan, the First Assembly has been convened to meet at Amsterdam from August 22 to September 4. Member churches have appointed delegates thereto and the Provisional Committee has prepared a program and formulated arrangements for the conduct of sessions.

"The committee of fourteen and the Provisional Committee now present the following resolution to the Assembly for official action:

"That the First Assembly of the World Council of Churches be declared to be and is hereby constituted in accordance with the constitution drafted at Utrecht in 1938 and approved by the Churches; that the Assembly consist of those persons who have been appointed as official delegates of Churches adhering to the Council and that formation of the World Council of Churches be declared to be, and hereby is, completed."

Various resolutions pertaining to details connected wit forming the world body followed, after which it was r solved "that the Provisional Committee, having com pleted the work assigned to it, be now discharged."

The Assembly was opened with a service held in th Nieuwe Kerk, one of the famous structures of the R formed Church in Holland. Seating capacity of th cathedral had been increased from 2,000 to 3,000 preparation for the investiture of Princess Juliana c September 6, but the building, nevertheless, was fille and several thousand people were unable to gain a mission.

A feature of the service was a remarkable processio of 450 official delegates in which colorful robes contras ed with sombre clothes as clergy, pastors, laymen, an a few women walked slowly round the building. The came from all parts of the world and from both sides the iron curtain—representing a variety of Churches Anglican, Greek Orthodox, Old Catholic, and many Pro estant denominations.

Five presidents of the Provisional Committee of th World Council of Churches conducted the service They were the Archbishop of Canterbury, Dr. Geoffr Francis Fisher; Archbishop Germanos, Metropolitan Thyateira and Exarch of the Ecumenical Patriarch f western and central Europe; Archbishop Erling Eide of Sweden; Dr. Marc Boegner of France and Dr. John Mott of the United States. Another participant was D K.H.E. Gravemeyer of the Dutch Reformed Church.

There were two preachers—Dr. Mott and the Re Daniel T. Niles of Ceylon, co-chairman of the youth d partment of the World Council of Churches.

Dr. Mott's address entitled "From Edinburgh to A sterdam" was a tribute to the pioneers and pioneer e deavors of the ecumenical movement, and a declarati of faith in the future.

Dr. Niles, one of the younger leaders of the Christi Church, urged the churches to face the world situati with faith, drawing a lesson from the experience of Mos when he was called upon to attempt an apparently i possible task and was told "to go unto Pharaoh."

Delegates later met in the Concert-Gebouw as repr sentatives for the last time to the World Council Churches in process of formation.

Under the chairmanship of Archbishop Eidem, th listened to a series of addresses on the theme "How G Has Led Us," by Dr. G.K.A. Bell, Bishop of Chichest England; Dr. Yngve Brilioth of Sweden; Dr. John Mackay, president of Princeton Theological Seminary the United States; and Dr. Marc Boegner.

Bishop Brilioth discussed the contribution of t "Faith and Order" movement to the World Counci Bishop Bell spoke on the "Life and Work" tradition; D Mackay summarized the missionary legacy of the Wo Council; and Pastor Boegner reviewed accomplishme of the World Council during its ten years, 1938 to 19 as a provisional body.

Great interest was shown in the World Council's tivities by the press and radio, notably by Dutch a

viss stations and by the British Broadcasting Corporion which gave an unprecedented amount of time to e Assembly.

135 Churches Represented at Amsterdam Assembly

One hundred and thirty-five of the 151 member urches in the World Council of Churches were repreited at the organization's First Assembly, it was reorted by the Rev. Herbert Newell, assistant general cretary of the World Council.

In addition, representatives were present from 14 minority" Churches, most of which are younger Churchs in Africa and the Orient who have not attained full itonomy from Western Churches.

Represented only by minority Churches were Ceylon, ast Africa, West Africa, and Rhodesia.

Five of the 16 Churches which failed to send delegates re in Yugoslavia and Romania. Delegates from these ountries were unable to obtain visas.

A third country not represented was Palestine where ie Orthodox Patriarchate of Antioch in Syria is a iember.

Hungary and Czechoslovakia were represented, but ome Hungarians did not come to Amsterdam. Delegates ere present from the Evangelical Church in Poland.

Not represented also were the Coptic Orthodox Church n Egypt, the Patriarchate of Alexandria in Egypt, The Methodist Church in Korea, the Orthodox Patriarchate f Antioch in Syria, the Church of the East and of the Assyrians in the U.S.A., the Syria Antiochan Orthodox Church in the U.S.A., the Congregational Church of South Africa; the Baptist Union of Wales, and the Evangelical Church of Syria and Lebanon.

Delegates to the Assembly numbered 352, although 50 had originally planned to attend.

Of 85 places reserved for Orthodox delegates, only 24 were taken because of the decision of some Eastern Orthodox not to attend. Orthodox delegates who attended represented the Patriarchates of Constantinople, Greece, and India.

Only 32 of the fifty places allotted to Latin America, Africa and Asia were filled.

One hundred youth delegates from 45 countries also attended the Assembly and planned the role of young people in the World Council of Churches. They carried on discussions parallel with those of their elders and their opinions were scheduled to be included in the Council's Encyclical.

Amsterdam Assembly Hears Plea for Mission Activities

A warning that any failure on the part of the Christian Church to engage in mission activities would be a betrayal of Christ was made by Dr. John A. Mackay, president of Princeton Theological Seminary, Princeton, N.J.

In an address before the First Assembly of the World Council of Churches, Dr. Mackay declared the Christian community would lose its sense of values and its common purpose if it failed "to be supremely a comradeship upon the missionary road, seeking to bring the world and all that it contains to the feet of Jesus Christ."

Asserting that dissension and strife would stem from such failure, Dr. Mackay said the spiritual life of the Church would become sterile and the Church would succumb to the "allurements and temptations of the secular environment."

To be truly the Church, he went on, the Christian Church must be "a missionary as well as a worshiping Church." He said there were two reasons for this: "First, the Church's health requires that the Church be missionary; secondly, the Lordship of Jesus Christ demands that the Church be missionary."

In explaining his assertion that the Church's health requires it to be missionary, Dr. Mackay said:

"The Christian Church was designed by God to be a pilgrim Church. It is truest to its nature when it is a fellowship of Christians who live upon the Road, who move ever onward towards new frontiers, who seek a City beyond the horizons of present achievement. God did not intend His Church to lose its mobility and quench its missionary concern by an over-emphasis upon institutional life."

Dr. Mackay told the Assembly that several "other things" were necessary for the good health of the Church, and gave as examples, true theology and adequate organization.

"Attention to questions of faith and order," he said, "are indispensable if the Church is to have that clear spiritual vision and that efficient use of its powers which betoken health.

"By all means, let the Church define its faith and be loyal to its creed. But Christian doctrine will serve the Church best and glorify God most when, lifted up like a torch, it lightens the road for apostolic feet, or when, shining like a sun, it serves to illumine for a confused and tragic generation the true meaning and goal of man's life."

Dr. Mackay said that the Ecumenical Church was "a child of the missionary movement."

"This Assembly," he explained, "could not possibly have had the world character which is its glory, had it not been for the missionary movement. The work of missions led to the geographical expansion of the Christian religion" in all representative areas of the earth.

Dr. Mackay concluded his address with the statement that Christ had summoned Churches everywhere to "a ministry of succor" amid the widespread misery in the world today. He said those Churches which had endured less suffering were "especially called by Christ to this ministry.

"But no ministry of succor," he added, "however tenderly expressed and efficiently organized, will meet the needs of the human situation.

"When the world craves to know the meaning of salvation, and when millions have been disillusioned by devotion to false saviors, it is the time of all times for

the Christian Church, by word and by deed, to interpret to passionate and despairing people that there is a Redeemer who can give true life to men and establish righteousness and judgment in the earth."

Dulles Asks Churches to Fight War

Churches must expose both the evil and the futility of war, according to John Foster Dulles, American foreign policy expert and a leading Protestant layman.

Speaking before the First Assembly of the World Council Churches here, Dulles condemned war and urged the Churches to develop a stronger public opinion against it. He said it was also the responsibility of the Churches to discern the basic cause of war and show how it could be overcome.

Dulles warned that unless the Christian Churches discharge their "inescapable" responsibility in the present-day world, "political leadership can scarcely hope to succeed."

"That is a conclusion that ought to lead to practical consequences," he said. "The Christian influence is considerable but as yet wholly inadequate. If, in the international field, Christians are to play their clearly-indicated part, the Churches must have better organization.

"They should be able to speak more impressively with greater unity. They should be able to act with greater coordination. They should put more emphasis on Christianity as a world religion, remembering that God gave His Son because he loved the world, not merely the West."

Dulles assailed the present methods of Communism as "incompatible with peaceful change" and declared that the Soviet regime was not a regime of peace.

"It may not, and I hope that it does not, want international war," he said. "But if so, that is a matter of expediency, not of principle. Violence and coercion are the accepted methods, class war being, however, usually preferred to national war."

Dulles said the problem of Communism was not one that could be solved "by abandoning those faiths that clash with the Communist creed" nor by trying to crush Communism.

He said the solution to the problem "assumes that we can have a little time, but that, I think, is a reasonable assumption.

"The solution is for those who have faith to exert themselves more vigorously to translate their faith into works. Those who believe in the moral law and human dignity must be more concerned to make social institutions reflect those ideals. In that way they can provide an example that others will follow and a unifying process will be begun.

"That is not just a speculative possibility," he continued, "it is a probability. History shows that men everywhere are always attracted to an effort that combines idealism and realism."

Dulles said it was possible to have a peace of exhaustion or a peace of tyranny, but that neither of these was true peace. If peace is to be durable, he argued, it must be organized on the basis of laws that are mad peacefully and that may be changed peacefully.

"At this point the Churches can make a decisive co tribution." he said. "Two great principles are here i volved. One is recognition that there is a moral la and that it provides the only proper sanction for ma made laws. The other principle is that every huma individual, as such, has dignity and worth that no ma made law, no human power, can rightly desecrate.

"Both of these concepts rest on fundamental religio assumptions. Belief in a moral law flows from the a sumption that there is a divinely ordained purpose history, that moral considerations are ultimate and th man, through his laws, cannot disregard the moral la with impunity, just as he cannot disregard the physic laws of the universe without wrecking himself.

"Belief in the dignity and worth of the individua Dulles went on, "flows from the assumption that t individual is created by God in His image, is the obje of God's redemptive love and is directly accountable God. He therefore has a dignity and worth differe than if he were only a part of the natural order. Me born to be children of God, have rights and responsib ities that other men cannot take from them.

"Experience shows that when men organize a socie in accordance with these two basic beliefs, they ca within such society, have peace with each other."

Deplores Absence of Russian Church from Amsterdam

Dr. W. A. Visser 't Hooft, general secretary of t World Council of Churches, deplored the absence delegates from the Russian Orthodox Church at t Council's First Assembly.

Presenting a report to the Assembly, Dr. Visser 't Ho declared that he rejoiced in the presence of delega from several historical Holy Catholic and other Easte Churches.

"But we are keenly aware of the absence of seve great Eastern Orthodox Churches," he added. "The Pr visional Committee made it as clear as possible to t Orthodox Church in Russia that its full participation w welcome and several communications received from th Church made us hopeful a favorable decision would taken, but the recent meeting in Moscow decided othe wise."

The Council secretary told the delegates that a res lution adopted by the recent Pan-Orthodox conferen in Moscow "described our movement as a body not real concerned with church unity, but rather with gaini political and social influence."

The conference declared therefore, Dr. Visser 't Ho said, that Orthodox Churches represented in it were u able to participate in the ecumenical movement in present form.

A communication from the Patriarchate of Mosco he revealed, added this does not mean that the Chur is uninterested in activities of the ecumenical moveme

nd expressed hope that the Patriarchate will be kept nformed about the work of the World Council.

Dr. Visser 't Hooft stressed that one hopeful element n the situation is the reasons given for the negative ecision, which, he said, "are based upon complete mis- nderstanding of the true nature of the world church co- peration movement—a misunderstanding such as can asily arise in a Church whose leaders have no first- and knowledge of ecumenical life.

"If we succeed here at Amsterdam and in coming ears," he continued, "in making it clear that far from ursuing political purposes we have no other concern han concern for the Lordship of Christ everywhere in he East and in the West and for His Church as the one Holy Church, it may yet be possible to remove existing misunderstandings.

"Our course is clear," he said. "We should keep the door open for the Church of Russia and other Orthodox Churches not represented among us and feel responsible for them as we feel responsible for each other."

Turning his attention to the Roman Catholic Church, Dr. Visser 't Hooft said the Council's Provisional Committee was fully aware of the reasons the Church would not participate in the ecumenical movement.

He pointed out that the Roman Catholic Church was not invited to send official delegates to the Assembly, but that in very early stages of preparations in 1939, it was decided to inform the Holy See of plans being made.

In view of many inquiries received from Roman Catholics, he said, the Provisional Committee decided in 1947 to invite a limited number of unofficial Roman Catholic observers to attend the Assembly.

He added that although many Catholics invited expressed a strong desire to be at Amsterdam and "with the knowledge of their immediate superiors in the Holy Office" decided in June to seek permission to attend the Assembly, this permission was not granted to anyone.

"This decision," Dr. Visser 't Hooft declared, "is all the more regrettable since in recent years many Roman Catholic priests and laymen have shown a very deep understanding of the purposes and character of the movement."

He stressed that the interest which individual Roman Catholics have shown in the Assembly and which expressed itself in requests for invitations, in articles and personal visits has been one of the most striking features of the period of preparation.

"It remains to be seen," he said, "if the veto of the Holy Office means in fact this new and more hopeful approach is implicitly condemned or whether there is possibility for continued conversation.

"From the point of view of the World Council, we hope and pray real opportunities for fruitful contact may remain in existence."

(Meanwhile, a pastoral letter addressed to Dutch Catholics said the unity that Christ wanted could be found only in the Roman Catholic Church. Catholics were urged to pray for the World Council conferees and their communicants who, "longing for unity and though separated from the flock of Christ, are looking up—perhaps often unconsciously—to the Church as the only harbor.")

Asserting that "there are others who refuse to join us or even attack us," Dr. Visser 't Hooft concluded:

"To a world obsessed by a power complex, formation of this Council may seem as the emergence of a new center of ecclesiastical power which will enter into competition with those existing already.

"The Assembly will make it abundantly clear nothing farther exists in its intentions. We are not forming this Council in the spirit of ambition and in order to join the struggle for church power.

"We form it in a spirit of repentance for our failure to be the Church together and in order to render clearer witness together to the Lord who came to serve all."

Barth Urges No Regrets Over Absent Churches

Professor Karl Barth, Swiss theologian, urged delegates to the First Assembly of the World Council of Churches "to give as little room as possible" to regrets or indignation over the fact that the Roman Catholic and Russian Orthodox Churches had declined to be represented at the Assembly.

"Why should they (the delegates) not simply recognize in these refusals the mighty hand of God?" he asked. "He is perhaps giving us a sign in this by which He will take away from us every illusion that we are capable of building here a tower whose pinnacle will reach to heaven.

"He is perhaps showing us by this what miserable light we have been giving forth thus far since it has yet been unable to shine at all into these other presumably Christian realms.

"He is perhaps keeping us by this from having partners in discussion in company with whom we could not be one congregation even in an imperfect sense because they do not fully put their will, although on different grounds, into that movement away from ecclesiasticism towards Jesus Christ without which Christians of different origin and different species cannot talk with each other, still less come into union with one another.

"He is perhaps putting us in a very good position precisely in that Rome and Moscow seem to be deliberately at one in wishing to have nothing to do with us.

"I propose we now praise and thank God that it pleases Him to stand so clearly in the way of our plans."

Dr. Barth declared "the kingdom that we show the world must be God's kingdom and not a kingdom of any sort of ideas and principles we approve. Let our 'yes and no' to activities of industry and the State be the Gospel's 'yes and no' and not the 'yes and no' of any sort of law."

Turning to social issues, Dr. Barth asked: "May one not wonder at the fact that in our preparatory material the whole range of problems concerning property, land, rent, capital, interest, and money is not even touched upon, let alone discussed and worked upon as though this territory were tabu? It is precisely this territory

which in the New Testament is expressly set under the alternative of God or Mammon."

Referring again to non-participation of the Russian Church in the Assembly, Dr. Barth declared:

"Perhaps the venerable fathers of the Moscow Synod or their political fathers meant something of this sort when they consigned us so ungraciously all in one lump to an anti-democratic category."

He asked the delegates, "Has the accusation not a bit of truth in it? From this standpoint we shall be able to meet Communism no worse but also no better than the majority of our western contemporaries.

"I raise this point only to call attention to this: we must be very sure in carrying out our prophetic task that we really point to God's kingdom and not, in the best of faith, to some other kingdom.' '

Otherwise, he warned, "we must not be surprised if our well-meant resolutions do not get the consideration we think they deserve.

"While we do our service as social Samaritans we wait for an immovable city which God will build, not for a future political state to be set up with Christian assistance whether it be of liberal or authoritarian character.

"We have a unique revolutionary hope to proclaim this to the world," he said, "but we have no system of economic or political principles to offer which would presume to present in itself the content of this hope. There is no such system; there are only Christian decisions as demonstrations and signs of this hope. For God Himself, and He alone, is this hope."

Dr. Barth devoted part of his address, entitled "Man's Disorder and God's Design," to a definition of the meaning of "by God's design."

He urged the delegates to understand that by "God's Design" was meant "His plan that is His already-come, already-victorious, already-founded Kingdom in all its majesty, our Lord Jesus Christ Who had already robbed sin and death, the devil and hell of their power and already vindicated divine and human justice in His own person."

Therefore, Dr. Barth stressed, by God's design is not meant "existence of the Church in the world, its task in relation to the world's disorder, its outward and inward activity as an instrument for amelioration of human life, or finally the result of this activity in the Christianization of all humanity and connected with the setting up of order, of justice and peace embracing our whole planet."

By God's design, he added, is not meant "something like a Christian Marshall plan."

Czech Churchman Sees End of Western Supremacy

Western supremacy in the international field is at an end because of Western man's "apparent fear, frustration and helplessness in dealing with the great issues of our times," Prof. Joseph Hromadka of Prague declared.

The Czech churchman, who has given limited support to the Communist-dominated regime which runs his country, made this statement to the First Assembly of the World Council of Churches here.

"The enormous challenge of the present historic situation," he said, "has found the Western nations either morally and politically exhausted or misguided as to right understanding both of the true state of affairs and of adequate remedies."

One institution which "realizes and fully understands the gravity of the moment" is the Christian Church, Prof. Hromadka said, adding that the Church "summons all her members to start from the bottom and work for a new society."

This new society, the Czech religious leader explained, "will stand in some continuity with the past, but will in a more adequate way respond to the real needs of the present moment and reflect more genuinely the invisible glory and majesty of the Crucified and Risen Christ."

Discussing the decline of Western nations, Prof. Hromadka said "the convulsive efforts of the European bourgeoisie to turn back the clock of historical development by conniving at fascistic social and political remedies have brought European civilization to the edge of an abyss."

Prof. Hromadka, who is a member of the Jan Hus Theological Faculty of Charles University, asserted that "anxiety about the advancing social transformation being accomplished under the leadership of the Soviet Union is depriving the average Western citizen of any real grasp of the situation."

He said that one-time colonial nations, which formerly looked with confidence to the Western powers, were now "rightly or wrongly" looking to Communism and the "Soviet brand of democracy" as being "more reliable guides through the labyrinths of this world."

Stating that Communism "represents much of the social impetus of the living Church, although under an atheistic form," Prof. Hromadka said the perils of Communism "cannot be overcome by equating it exclusively with totalitarianism and by marshalling all possible groups against it."

"The Church of Christ," he declared, "has to go beyond present national political division. And if she be loyal to her mission, she cannot identify herself with any one group of people."

He said that all conceptions of justice, freedom and political rights must be "re-thought, re-defined and re-interpreted" and that all institutions of political and international life "must be reconstructed."

According to Prof. Hromadka, the terms liberty, democracy and justice "have become vague, uncertain and dubious."

"There are people," he said, "who in the name of freedom and democracy are backing groups and parties which are responsible for the breakdown of freedom and democracy. There exist movements and tendencies which understand liberty and justice as something very different from what we understand them to be."

Czech Theologian Explains Support of Communist Regime

Professor Joseph Hromadka's support of the Communist-dominated regime in Czechoslovakia caused co

erable discussion among those attending the First embly of the World Council of Churches.

t press conferences, Professor Hromadka, a leading ch theologian, was closely questioned. He said he ught the present-day expansionist tendency of the iet Union was more self-defense than real expansion-

We are not living in a time of normal democratic pro-ses," he said. "Many of our freedoms, for example, edom of the press, are restricted. But I received per-ission to visit Amsterdam without difficulty.

Our revolution is still going on. Many people dis-ee with my attitude, but I believe under historical cumstances there was no other way of political action."

Dr. Hromadka stressed that the government did not erfere with the work of the Jan Hus Theological Fac-y at Prague University, of which he is a member.

However, he disclosed that a Communist official had d to him: "We are not going to touch you or your urch, but after we have reorganized the country and ablished a new social order, the Church will wither ay."

At this point, Dr. Hromadka said "I do not believe at."

He added he had accepted a position on the Czechoslo-k Central Action Committee mainly because it would e him an opportunity to do something in the way of lieving wrongs and injustices. The work of the Com-ttee, he said, had steadily increased.

Dr. Hromadka emphasized that he would resist any strictions on his freedom to teach even if such resist-ce meant going to prison.

Niemoeller Warns World Council Is Only a Step

Hailing the formation of the World Council of Church-, Pastor Martin Niemoeller warned, however, that ion must not be considered an end in itself.

In an address to a public meeting held in connection ith the First Assembly of the World Council of Church-here, the German churchman said innumerable Chris-an people all over the world "share gratitude and joy at a visible sign of fraternal unity has been set up at st."

"But our union is only a step on the way, not an end itself," he added.

"We do not know how difficulties by which we are ced are to be overcome: we even doubt if they can be vercome at all. This doubt goes further. We are even lking about a post-Christian era in which we live, and e see the process of decay affecting the Christian hurch itself."

Niemoeller said that a clear Christian message will be npossible unless it is recognized that the world's dis-rder is the "judgment that God has sent upon us and hich we so richly deserve."

"If we meet together here representing Christians verywhere," he added, "and seek for a way within the isorder of the world, we do not do so in order to draw p yet another plan which we would then propagate as ur Christian plan.

"If we rather ask and seek together for God's design, then there is a broad basis of agreement among us, insofar as we shall all realize our implication in the trepidation and fear and apprehension of things that are to happen on earth. We ourselves stand under God's judgment which is being revealed throughout the world today."

Christendom today, he said, is in the same confused position as the rest of the world.

"It is certainly not we who can breathe fresh life into a dying world," he declared, "and we have no effective prescription that will guarantee to heal the sickness of mankind."

He added, "bankruptcy has overtaken the Christian world which thought it could impregnate the rest of the world by making Christian principles valid there and thus secure it against God's judgment. It is beyond our power to restore order in this chaotic world or to restore the dignity of human life."

"We Christians cannot and must not dissociate ourselves from the universal confusion and thus awaken false hopes," he said.

Niemoeller lashed out against those "voices even now in Europe and Germany which say 'If you had only listened to us, the Christian Church, this disaster would not have befallen you.' "

Calling for reflection and repentance in face of the world's disorder, and reiterating that "we have no suggestions of our own for overcoming the prevailing chaos," Niemoeller declared:

"We have only to bear witness that God will not let us perish. It is not a matter of indifference whether this Christian Church cuts itself aloof as if it had nothing more to do with the wicked decaying world which could simply be left to fate if it did not believe in the Christian message."

Calling upon Christians to help better social orders and conditions everywhere, Niemoeller said:

"There is no salvation except through faith in Christ, but we should be disloyal to our task and fail to bear witness to our Lord if we refused bread to the hungry, and clothes to the naked and if we refused to alleviate the sufferings of our brothers for whom Christ died."

He stressed that such aid is not only the duty of individual Christians, but part of the witness of the whole Church.

Turning to the problems of peace and war, Niemoeller said "we cannot get rid of conflict and murder in individual human life, but it is still our duty to work for better social orders and conditions and to work seriously for the abolition of war."

Anglican Bishop Denies Just War Concept

Dr. G. K. A. Bell, Anglican Bishop of Chichester, told a World Council of Churches sectional meeting here that there is no such thing as a "just war."

"If events got to such a state that war came and the aggressor nation had to be withstood in self-defense," he said, "war cannot now be called by either side a just

war, remembering the inhuman weapons both sides will use.

"Nor can it be right to use violence as an instrument to prevent the outbreak of violence. It is imperative that other means and institutions for change be found if human beings are not to descend to the level of the brute."

The bishop was addressing a section of the World Council's First Assembly dealing with "The Church and International Disorder." He told the group that the Church "must confess its own share in the guilt of present disorder."

"God meant mankind to be one," the Anglican leader said. "The Church has the duty to affirm the worth and dignity of the human being. The Church must proclaim the authority of law as having its seat in the authority of God. The most violent and savage breach of God's law in the relationship of nations today is war."

Dr. Bell went on to say that the Church, because of its universal character, refuses to accept the division of the world into two groups as natural or just.

"The only way to break the conflict is for Christians to discuss with Christians their wrongs and injustices in both the so-called capitalist half of the world and the so-called Communist half," he said.

"The Church should say to each that it is only through God's law that health can come to East or West and to both together. The Church should say that there should be an end to slaughter and vengeance."

Amsterdam Group Weighs Christian Approach to Jews

The Christian Approach to Jews was considered at a sectional meeting held in connection with the First Assembly of the World Council of Churches and reported to a press conference presided over by Dr. Henry P. Van Dusen of New York.

Bishop Angus Dun, of the Protestant Episcopal diocese in Washington, D. C., told the meeting the Christian approach to Jews must be made at different levels which "interpenetrate and are ultimately related."

First, he said, "there is the question of the theological significance of the Jew in history and in our present world, and whether, in the view of the World Council of Churches, the Jew has a special place and meaning in the providence of God or in the design of God which must condition all our thinking about him and all action toward him."

He stressed that there was a real difference of opinion on the theological significance of Jews among various church bodies.

Among continental churches of Reformed and Calvinistic tradition and to some extent Lutheran tradition, he said, there is a strong conviction that the Jew or Jewry viewed corporately as a community among the communities of mankind, does have a special theological significance and place in God's design.

On the other hand, American Protestant and Catholic thinking, and broadly speaking, the Anglo-Saxon world, he added, are not disposed to take seriously the uniq theological significance of the Jew. "They are disposs to treat him as another type of human being to be a proached in mercy and love of God and love of m rather than viewing him as presenting a unique th ological or religious problem," he declared.

Bishop Dun stressed that the division in the theologic approach to the Jew was deep and would not be ove come.

"While churches, broadly speaking, take the view th Christ has an essential meaning for all mankind a that the Christian Gospel is for all the world, they ha not been diligent or concerned to present the Gospel Jews," he said.

Conservative churches, he added, have been mo theologically concerned in this direction than libe churches. Bishop Dun suggested that conservati churches have more missionary zeal and are willing tackle a harder problem.

"There is difficulty which arises from this theologi difference," he said. "Those who believe there is unique theological condition which must cover the wh of man; those who view the Jew simply as possi another man without Christ, believe he should be proached like any other man though with an effort interpret the Gospel in relation to his background."

It was generally recognized, he said, that an approa to the Jew must be made sociologically in the commun where Jews and Christians live together. "It is h that the whole ugly problem of anti-Semitism is v much in focus," he declared.

The Christian approach to the Jew has now becom political problem of considerable dimensions, he c tinued.

The advent of Israel as a state among states, he s now makes it different from the meaning of Israel in New Testament.

"When Israel is mentioned," he said, "people will th of this state and this raises difficult problems in social field."

"We must also recognize," he warned, "that if we t up any attitude towards the Jewish state, it will h profound reverberations on the Christian mission to Arab and Moslem world."

"There is general agreement," he concluded, "that Christian mission is world-wide and must include Jew, though with respect and charity and a sense guilt in its approach to him."

World Council Revises Reference to Capitalism

A report rejecting the ideologies of both Commun and capitalism was revised in the closing minutes of final plenary session of the First Assembly of the W Council of Churches.

The revision consisted of adding the term "lais faire" in describing the kind of capitalism which report criticized.

As revised, the report read:

"The Christian Churches should reject the ideolo

both Communism and laissez-faire capitalism and ould seek to draw men away from the false assumption t these extremes are the only alternatives."

This amendment was proposed by Charles P. Taft, esident of the Federal Council of the Churches of rist in America. Taft said he asked for the re-phras- because "that definition of what we mean when we er to capitalism is especially necessary."

Text of Christian Message Issued by World Council

"The World Council of Churches, meeting at Amster- m, sends this message of greeting to all who are in rist and to all who wait for His word.

"We bless God and our Saviour Jesus Christ, Who thers together in one the children of God that are attered abroad. He has brought us here together at msterdam. We divided from one another not only in atters of faith, order and tradition, but also by pride nation, class and race. We cannot make the Church e. But Christ has made us His own, and He is not vided. In seeking Him we find one another.

"Here at Amsterdam we have committed ourselves resh to Him, and have covenanted with one another in nstituting this World Council of Churches. We intend stay together. We call upon Christian congregations erywhere to endorse and fulfill this covenant in their lations one with another. In thankfulness to God we mmit the future to Him.

"When we look to Christ, we see the world—His world, which He came and for which He died. It is filled ith unbounded hopes, but also with disillusionment and espair. Some nations are rejoicing in new freedom and ower, some are bitter because freedom is denied them, me are paralyzed by division, and everywhere there an undertone of fear. There are millions who are ungry, millions who have no home, no country and no ope. Over all mankind hangs the peril of total war.

"We have to accept God's judgment upon us for our hare in the world's guilt. Often we have tried to serve od and mammon, put other loyalties before loyalty to hrist, confused the Gospel with our own economic or ational or racial interests, and feared war more than ve have hated it. As we have talked with each other ere, we have begun to understand how our separation as prevented us from receiving correction from one nother in Christ. And because we lacked this correc- ion, the world has often heard from us not the Word f God but the words of men.

"But there is a word of God for our world. It is that he world is in the hands of the living God, Whose will or it is wholly good; that in Christ Jesus, His incarnate Word, Who lived and died and rose from the dead, God as broken the power of evil once for all, and opened or everyone the gate into freedom and joy in the Holy Spirit; that the final judgment on all human history and on every human deed is the judgment of the merciful Christ; and that the end of history will be the triumph of His Kingdom, where alone we shall understand how much God has loved the world.

"This is God's unchanging word to the world. Millions of our fellow men have never heard it. As we are met here from many lands, we pray God to stir up His whole Church to make this Gospel known to the whole world, and to call on all men to believe in Christ, to hope for His coming, and to live in His love.

"Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbours. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and race discrimination, to stand by the outcast, the prisoner and the refugee.

"We have to make of the Church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home. We have to ask God to teach us together to say No and to say Yes in truth. No, to all that flouts the love of Christ, to every system, every programme and every person that treats any man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order and to the prophets of inevitable war; Yes, to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who hope, fight and suffer for the cause of man, to all who—even without knowing it—look for new heavens and a new earth wherein dwelleth righteousness.

"It is not in man's power to banish sin and death from the earth, to build the Holy Catholic Church, to conquer the hosts of Satan, God alone can do His work. And He has given us at Easter the certainty that His purpose will be accomplished. But we can on earth set up signs, humble yet great, which point to the coming victory. Till the day of that victory our lives are hid with Christ in God, and no earthly disillusion or distress or power of hell can separate us from Him. As those who wait in confidence and joy for their deliverance, let us give ourselves to those tasks which lie to our hands, and so set up signs that men may see.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end."

The Local Church and the Universal Church

G. Nordberg

THE LOCAL CHURCH is the unit in the kingdom of God upon earth. It flowered forth on the day of Pentecost when the third person in the Godhead descended upon the believers. The nucleus of that church was present when the spirit came. It consisted of the men and the women who had followed Christ in faith. Upon this flock He had lifted up his hands in blessing immediately before His ascension. This group became a living organism when the Spirit of God came upon the members after ten days of worship and prayer. Functioning as a unit this body of believers stood forth on that same day and testified to the power of Jesus to redeem from sin and death. Into this local community were incorporated the three thousand that repented of their sins and were baptized. The church at Jerusalem is the mother church. Hence, the local church or the congregation is the primary unit in the kingdom of God in its New Testament manifestation.

Beginning at Jerusalem the Gospel spread, according to the "marching orders" of the Lord Himself, first in Judea, then in Samaria, and eventually to the uttermost part of the earth. Apace with the preaching of the gospel came the organization by the Holy Spirit of other units of Christian life and activity. The spirit both creates and unifies. The gathering of men and women born of the Spirit has proceeded down through the years over increasing territory much like concentric circles moving out from a common point of departure.

But what is the relation between the local congregation and the church universal? Obviously, there can be no collective body without the constituent units. However, in the universal body all limitations of time and space are removed. It embraces all who have lived in faith, "men of every tribe, and tongue, and people, and nation". Those who have joined the "great white throng" are one with us in the universal church, the communion of saints now living or departed this life.

To that number of believers who have been removed from our sphere, we may properly apply the term, "the invisible church". But it is doubtful if this term, should be used with reference to the membership of our congregations today. True enough, the hidden life with Christ is not exposed to the gaze of the world, but this inner reality can hardly be identified with the Church. The former is personal while the latter is social. *Ecclesia* pertains to an assembly. After all, the individual members, who are bearers of "the kingdom within", are visible both corporeally and functionally. We live as pe sonalities, not as spirits or bodies. In the human pers ality the mental and the physical aspects are inseparab united. The spiritual life within finds expression in tra of character and modes of conduct of people thus motiv ed and energized. "By their fruits ye shall know ther Moreover, the Church is visible in the house of G when the Word is preached and the sacraments are a ministered. The one Spirit dynamic in the experienc of the individual, also unites these different personaliti in common worship and work.

We are prone to glorify the general body of believe as we speak of its holiness, its composite membersh and its universality. But we are just as prone to belit the local congregation as we note its spiritual pover its weaknesses, and its restricted membership in prop tion to the number of the unchurched. How great a glorious the universal Christian Church, how impot and insignificant the local church!

Why should we place these two aspects of the Chu in the world today in contrast to each other? By its ve nature the one can not be more excellent than the oth We are now speaking, of course, about the Church un the conditions of our earthly life.

What makes the Church holy? The members? Or t way they live? If these were the criteria the local c gregation would be miserable indeed. For none of members is holy. There are flaws in character and i perfections in life. Even the most experienced Christ still prays: "God be merciful to me, a sinner". T Church is holy because the holy Ghost dwells in its mi activating the members towards holiness in life. Wh the Word of God is preached and the sacraments admin tered according to the ordinance of God, there is t Church, because the Spirit is there calling to repentan justifying those who believe, sanctifying these believ day by day, and uniting the members into a worsh ping and working body. The local church is the bo of Christ upon earth, for where the Spirit is activ present, there is Christ in the fulness of His grace a truth.

It is deplorable, yea tragic, that all the individuals the local church do not respond to the activity of Holy Spirit. Some are passive, some react negative and some even assume the external forms of Christ life to gain superficial advantages. But these discrep cies do not nullify the right of the congregation to

lled the body of Christ and a holy Christian church rong attitudes on the part of man can not negate the stitution of God.

Since the Church is holy by virtue of the functioning esence of the Spirit of God, it follows that there can e no more holiness in the aggregate body than in each onstituent unit. We can not increase the intensity of the pirit by the multiplication of individuals or groups.

A large congregation does not possess more of the oly Spirit because of its more comprehensive membership. The Spirit is not a fabric which yields to quantitative measurements. In this respect the local church not a fraction of a larger body; it is not a part of the hole. The local church or congregation is a unit in itelf; it is the body of Christ.

The Spirit of God is like the sun. We do not need all he rays of the sun to have light and warmth in the ouse. The rays that come through my window this oment bring the sun into the room. And these rays ave the same potency and effectiveness as the splendor hed upon the whole city. The sunbeams that enter the mall windows of a house of worship on the prairie, are just as potent and creative as those which are cast hrough the high windows of a cathedral. The sun comes n its full power wherever its rays are admitted. In ssence, in nature, then, the local church is the same s the universal Church.

The Spirit of God is like the ocean, vast and deep and owerful. But when it becomes agitated it rolls in umultuous waves into the bays and fjords. And the isherfolk that live along these extensions and nooks ay with awe, the ocean is coming in. The Spirit is ike the wind; "it bloweth where it will," ever turning owards an area of low pressure; it is like God's free ir always rushing in to fill a vacuum.

This Spirit is not under control of any human agency, e it pontiff, prelate, or potentate. He is unrestricted in His scope of activity, unlimited in His creative and sustaining power, independent of any authority on earth, and obedient only to the Head of the church, the Lord whose love goes out to all mankind but becomes individualized and saving in the case of the needy and the lost. This Spirit, the only holy thing in an unholy world, makes by His indwelling presence the congregation a holy Christian church.

The fact that the Church universal is composed of various racial and national elements does not make it a different structure in kind. The source of spiritual life and the expressions of that life are still the same. Indeed, cosmopolitanism is a trait of the local church as well. The apparent homogeneity of some congregations is due to geographical location and not to any religious principle. A spiritual community can not be confined to any one racial stock if it is to be true to its spiritual nature. No church has a right to close its door to a believer who does not belong to the same national group as the membership at large.

The universal Church is the aggregate of all true members of the congregations upon earth. The universal Church is not an organized body with departments and agencies and the like. It is a spiritual entity, and as such is an object of faith even as the holiness of the local congregation is an object of faith. The fact that the collective group embraces the smaller units does not imply that the local church is the universal Church in miniature. The former is prior to the latter and can not be a mere reflection of it.

The universal Church, being an aggregate, can have no authority over the units that compose it. Attempts have been made to press down upon the universal Church, or large segments of it, the strait-jacket of a worldly organization. The Roman hierarchy and the state church system are cases in point. The divine origin of the congregation is thus ignored and a man-made institution assumes the prerogative to govern the units now robbed of their inherent freedom. By no religious principle can man justify the establishment of a body superior to the divine ordinance as found in the congregation. Under such systems the congregation becomes a fraction of a higher unit to which it must yield obedience and conformity. But the local church is autonomous.

However, congregations may cooperate. Some tasks are too difficult and many-sided for a single church to perform satisfactorily. So we have denominations, conferences, and synods. In all of them the congregation is the unit. The organized cooperative effort is secondary and derived. But in spite of these many groups organized for effective work.

"We are not divided
All one body, we".

In our day we need to re-affirm the truth revealed in the New Testament, that the congregation is the unit in the kingdom of God upon earth. We need to re-assert its prerogative over against, on the one hand, the extreme individualism which finds in the conscience of man a guide to faith and conduct, and, on the other hand, the humanistic tendency to organize larger bodies that would lord it over the church of the living God. The local congregation is the new creation of God, the center for Christian life and work, the true brotherhood of man.

Experiment in Lutheranism

Carrol L. Hinderlie.

THIS IS THE STORY of the first Lutheran Church in the Philippines — a church which existed in a Japanese internment camp in Baguio. We were a group of seventeen missionaries, mostly from the E. L. C., who lived in the Philippines from 1940-1945. We were enroute to China, with no authority to begin new work. While studying Chinese in Baguio, a Lutheran layman and his wife begged us to have services, which we did in an afternoon hour and kept it closed for our own number only. We had no desire to compete with nor confuse the work of the churches of an evangelical reformed tradition in that area. Instead, after writing our Mission Board for advice, we decided to put our hand to the work that was there. Not only did we attend faithfully every Sunday in the spirit of receptivity and prayer, but we taught in the Sunday School, took charge of the Junior worship, the Christian Endeavor and the Chinese Sunday School. One opened up new Sunday School work in another area of the city for this parish. We were not critical.

We were famished, starved out, depressed by a church that just did not tie into any kind of a Gospel approach to its people. After six months in despair of ever being able to work with a group of young people that was all too conditioned not to expect food of the Gospel, this writer resigned to ask the group to accept a fine young missionary of the Southern Presbyterian group who had a message and more understanding for a group that had "endeavor" but without what a Lutheran must call Christian, the understanding of peace with God in an assurance of forgiveness in Christ.

Have you ever attended a church for six months where the Gospel was preached but once? It does something to your soul. You turn inward, get restless, irritable, and have a sense of shock.

Before I left I did have a discussion with the native pastor. The chief point was that the Word of God was found in Scripture, but that Scripture was not the Word of God. No mention was made as to the uniqueness of the revelation of a suffering God of Grace Who carries our sins for us. I told him the obvious weakness of his theory— that he set himself up as a judge, that then Scripture could not judge him, convict of sin, but became a book for theological and literary criticism. That just here was why we never heard Christ preached by the missionary who was his chief. That we came to church with the feeling that we were to be fed and refreshed, went away jarred and dissonant in our souls. He took it to heart, came to our little meetings to see and feel the difference, finally testified, "Thanks to you Lutherans, I know now what Paul meant when he said, "'Woe be to me if I preach not the Gospel". I feel as though I had been converted all over again."

In our 1137 days of imprisonment with the missionaries who were bringing the same kind of cross-less Christianity to the Orient, I felt again and again, here are not men who have not been converted, but who have been confused as to what is the secret of the Church's life and power. Some of them would pray a Christian prayer, preach a humanist sermon. It was no wonder that they could not understand us.

For some time the Japs permitted no services, finally permitted one. We took turns on this, and when it was a Lutheran preacher, it was a Lutheran service. The resentment to the confession of sin and absolution was the eye-opener. The fundamentalist resented the general absolution — but later changed as they attended our Lutheran services the last year of camp. They had now realized the heart of the Gospel was a general absolution of sin. The liberal resented the emphasis on sin. When the service was changed so that a reformed man would conduct a reformed service while the Lutheran preached we could no longer take part with good conscience. About this time, we were permitted our own service.

Only about 15 to 18 worshipped with us at the beginning. Two Austrian Jews and the Lutheran community that was free from camp details at that hour, one or two curious internees in addition. Those of Lutheran background in camp had been without a church for so long they felt no need for any religion. As we continued some of these were won back. Among the men who loved the Crucified in the reformed circles, there was a reluctiveness with the Union service. Some of these became regular in attendance. The camp which originally resented that any group should feel it needed a separate service came to a more general sense of good-will. We had the joy of seeing the Gospel at work in our lives and eventually in the lives of others.

This was done without the shelter of privacy. We were continually in a group. It was not always easy to have a soft answer under continual provocation. I learned something about the "tolerance" of the apostate evangelical. I envied Luther a room where he could go on his knees, pour out his heart in audible prayer, for strength to prevail in the truth of the Gospel entrusted to him. The feeling was such that at one time when one of our number was seriously ill with dysentery, a reformed missionary who had a message of love, so he said, remarked when he saw the empty bed, "No, did he go to the hospital"?

What did we gain by our seemingly cantankerous consionalism? Certainly not a chip on our shoulder. There me a more genial sense of humor, but also a kind of signation to the impossibility of changing the general n of reformed missionary. Best of all, there came a urdy defense of us by some men originally within the her group. They too were fed by our services and when ked "Why do you go with those Lutherans?" replied, Because I get fed by the preaching of Christ and His oss there."

We did enter into open forum discussion with the ntire Protestant colony. The day that Missionaries arsen and Loddigs were to present the Lutheran poition, I recall that one man who would not go taunted hem with, "Well, I suppose you'll be defending the utheran Church to-day." They replied, "Oh, no, just he truth of the Gospel, though it seems in to-day's world hey are identical." Incidentally, most of liberals reused to read our literature, Köberle, Walther, Krauth, asse, Book of Concord, etc., while we freely read and iscussed theirs with them.

It may be that we fellows seemed polemical. We tried o help one another that we should not turn the cross nto a chip. But the women were never so tempted, and were loyal through and through, being as hungry as we or the preached Word of God. Their rosy hard-working Christianity gained for our group the good will of all fairminded internees. People finally told us, "You folks have got something worth fighting for," or, "You folks seem to know why you are out here, something that other crowd doesn't seem to be sure about". These were ring-side comments from non-churched internees. What hey felt was our urgency of reality in a warm-hearted preaching of the Gospel and the fervent human response his evokes.

When the battle was still bitter, one of our opponents said one day, "One thing the whole camp will admit, your Lutheran women are the finest here." I was quick enough that time to respond, "Remember, it takes a man to get a woman." He grinned. At the end, the same man told Mr. Loddigs, "At first I didn't think you were even a Christian. Now I'm not sure but that it may be you fellows that are right after all."

For us all it was a time of rediscovery, not only of the health and cheer of the Gospel, but the strength and undergirding of our great Lutheran hymns. We memorized them and sang them with the feeling of our exile. Said one of the internees, "My, how you Lutherans sing....you really mean it." The women had us give them classes in the confessions, which we men read with the avidity of a novel. All but three learned to read their Greek New Testament and analyze for themselves the exegetical facts that make men confessional Lutherans.

Our little church grew until at our last service in Baguio we had over sixty. This was before the transfer to Bilibid and the harrowing last few weeks when all services were disrupted. There were then more non-missionary internees in regular attendance with us than at the Union service. A tribute not to our personalities, which were often tense under the pressure and could not compare to the smooth professionalism of some of the other missionaries — but a tribute to reality, the reality of God in Christ, the reality of life in forgiveness, the reality of the Holy Spirit in hearts that hear and receive the life-giving Word.

In a small way we felt ourselves to be a parable of the days to come, when forces in American life were going to be high-pressuring our Lutheran Church into an unnatural unity with the Reformed section of the Reformation church. Without the warm, glad conviction of a Gospel message that needs be ever present in preaching, we could finally feel no union, however formal. And when we went our way with the truth entrusted, others finally came the same way. It was no fun, but then loyalty to the truth never is. It was rewarding, both for our own souls, and for the life of the community in which we lived. So will it be for America.

DARK WINGS

Friend, if tomorrow
Over your head they wheel, those birds of sorrow,
Call them not down! Oh, fondle them not to nest
Deep in your breast!

—G. J. Neumann

BOOK REVIEWS

CHUCK DRESSLER, by G. L. Wind.

Here is a fine book to be read by the youth everywhere. It gives the heart-throbbing story of a boy who was brought up by a fine Christian mother, whose husband was a drunkard. The Church and the Parochial School played an important part in molding the character and faith in God of this boy. By a living faith and witnessing for Christ as the Savior, others were brought into God's Kingdom through this fine Christian young man in the battle fields on foreign lands. He died as a hero in combat duty. This book is a real action from beginning to end, and will be reread from time to time. Wherever possible it should be placed into the hands of the youngsters.—A. A. Krause.

THE ESSENTIALS OF PREACHING, by Dr. John H. C. Fritz.

This is not just another book on homiletics, but it is a book that ought to be a must in the busy pastor's library. Within its pages a digest of the essentials of preaching are presented in such a masterful manner by Dr. Fritz. The art of preaching Sunday after Sunday sermons that contain the whole counsel of God with its application is so essential at all times.

The chapter on "Ex Bibliis Sacris" is very important, as it stresses that the sermons should arise out of the text. Emphasis is also placed on the proper distinction of Law and Gospel, the knowledge of all Doctrines of God's Word is indispensable in our day, when from many modern pulpits only a social gospel is presented to the hearers.

If there is ever a time, it is now, that the emphasis be placed on Scriptural preaching, so that the congregation grows in knowledge in God's plan of Salvation.

The seven points summed up in the closing chapter should be restudied from time to time. Dr. Fritz has presented a fine refresher course within the pages of this book, and can be read with profit.—A. A. Krause.

LET US RETURN UNTO THE LORD, by Dr. Walter A. Maier.

This is not the first book by the famous Lutheran Radio Pastor, as these messages were delivered during the first half of the thirteenth Lutheran Hour. In these sermons preached by Dr. Maier, Christ is the central figure, and they touch the modern preplexing problems that we all face today. He touches on repentance and returning unto the Lord in this series of heart searching messages. In the preface, we learn of the gratitude of Lutherans all over, and other Protestant communions, as well as members of the Roman Catholic Church. We cannot help but admire the fearlessness and conviction of his powerful messages delivered here and abroad over many networks. This book can be read with profit, even though these messages were heard over the radio. The sermon: "Come home to God," is a masterpiece and can be of a real benefit to the reader. No doubt, that those who had the opportunity to hear this series of sermons, were drawn closer to Christ. It will be a fine book for the shut-ins as well as on the home library.—A. A. Krause.

CHRISTIAN WORLD MISSION, edited by William K. Anderson, Commission on Ministerial Training, The Methodist Church, Nashville, Tenn., 1926, 275 pages, cloth.

This symposium has many weaknesses and few merits. Its contributors include Americans, Englishmen, Germans, Chinese, Japanese, East Indians, Russians; Methodists, Lutherans, Baptists, Presbyterians, Orthodox, etc. They range from fundamentalists to all-out liberals and modernists. The main weakness of this volume is to be found in its theology or the lack of it. Its strength is its practical aggressiveness. Since the authenticity of the Great Missionary Command is denied in two of the articles, one might ask himself: Why was it written at all? W. A. Smart of Emory University states: "Unfortunately (the Great Missionary Command) did not come from Jesus," and E. S. Brightman of Boston University comforts the reader: "Spurious though these words (i.e. the Command) must be called from the point of view of textual criticism, from the ideal point of view they are profoundly genuine and true." So what? The question: "Who sends us?" remains unanswered. Kagawa has contributed a disappointing article on "Christianity in Japan," which is merely an *apologia pro sua vita.* The article by Metropolitan Benjamin of New York on "Religion and Church in Russia" follows so naively the Communist propaganda line, that the editor feels the need of apologizing for it. There is a good article by Prof. Tillich on the German Church Struggle. Conrad Bergendoff in his excellent contribution on "Lutheran Missions from Luther to Francke" shows that the Lutheran Church of the 16th and 17th centuries was strongly opposed to missions. Equally revealing is the article by Prof. Latourette of Yale on Roman Catholic Missions. The article by Dr. O. Frederick Nolde on "Religious Liberty and Missions" may cause some controversy among died-in-the-wool Lutherans. There are in all 30 articles concluding with one by E. Stanley Jones on "The Price of Ultimate Victory," in which he shouts: "Christians of America, unite. You have nothing to lose except your dividing walls. . . ."—W.G.T.

QUESTIONS JESUS ASKED, by Clovis G. Chappell, Abingdon-Cokesbury, $2.00.

Still another book of sermons from the prolific pen of Clovis G. Chappell. But by this time, it is only to be expected that this type of book will be offered in rapid fire succession. Those of us who have read other books by the same author have come to know him and his message through this medium of expression. This book of sermons based on questions asked by Jesus during his earthly ministry, will take its place in the world of homiletical literature. The sermons are expositions on the thought processes of Jesus Christ, Son of God yet the Father of Philosophy. The manner in which Jesus asked these questions necessarily prompted a searching of the soul and mind. The questions were not directed to theologians, but to simple home-folk. Chappell has captured this insight and has woven it into his sermons. The response to the questions asked nurtured the spirit of faith.

It is interesting to note that Christ, when asking these questions, directed them in such a manner that an immediate response came into being. That is, the substance of the question gave rise to its own response. Here we truly move into the realm of the Spirit. If a constructive criticism of these sermons should be offered (besides the fact that they possess a slight archaic linguistic flavoring) it would be with respect to the work of the Holy Spirit and the sinner's response to the call.

In these sermons there is a lack of emphasis on the work of the Holy Spirit in the response to the Questions Jesus Asked. While the sermons are Christ-centered, neither proper time nor consideration is given to this phase of Christian Thought.—Russell A. Peterson.

ATONEMENT AND FORGIVENESS, a Re-orientation, by Jacob Tanner, S.T.D. Augsburg Publishing House, Minneapolis, Minn. 114 pages. $1.75. June 1948.

This book is called a Re-orientation; but it is much more. It is a refresher course in sound Biblical theology. It presents

problem, and an answer that flows from Holy Scripture. How can man be atoned? This problem lies not in God, but in man himself. "How could man be brought to turn away from sin and seek God? How could he be changed so that he again would come to love God and hate sin? How could he be persuaded to put to death his sinful self that God might live in Him?" That is the problem.

In a masterful way the author gives the answer by treating God's plan of Redemption from Gen. 3:15 to the last word on forgiveness in the Bible. The Historic Situation is presented in three parts. The Historic Unfolding of the forgiveness receives the following study: Forgiveness in the Old Testament, Jesus and the Forgiveness, and Forgiveness after Pentecost. This is a unique and interesting treatment, yet thoroughly Biblical.

The Atonement itself is treated from five aspects, namely; The Purpose of the Atonement, God's Wrath, The Law of Substitution, and the four Biblical terms, and Why the Cross? The four Bible terms are: Ransom (Lytron), Propitiation (Hilasterion), the third is found in such words as "Behold the Lamb of God which TAKETH AWAY the sins of the world," and reconciliation or to reconcile (katalassein).

And finally there is a very practical chapter on the Forgiveness of Sins in Action. One would expect here perhaps a bit more detailed discussion on The Sacraments and the Forgiveness of Sins, nevertheless, the author gives all the important facts in very clear terms as they flow from the Scripture accounts.

A careful reading of the book clarifies and grounds more firmly both the "religious and intellectual aspects of our Christian faith." The book is a MUST for every growing pastor and in the interest of Biblical preaching. It should be in every pastor's library and often find its place on the desk with other frequented books. Other Protestant pastors will find here an interesting and highly stimulating study. One cannot go far from the moorings of Scripture with such dependable helps. I cannot recommend the book too highly.

—C. J. Rebelein.

HE WILL ABUNDANTLY PARDON, Lutheran Hour Sermons, by Walter A. Maier. Concordia Publishing House, St. Louis, Missouri. 1948. $2.75.

The first part of the book contains 59 pages of testimonials of grateful listeners to the Lutheran Hour. There are 310 testimonials on these pages, and the number, no doubt, could be multiplied into thousands. They come from North America and many other parts of the world from Protestants, Catholics, Jews, military men, shut-ins, problem burdened souls, etc. Thus they show the world-wide scope and blessed influence wherever the Lutheran Hour sermons are heard. Truly, God is doing a great work through these Bringing Christ to the Nations services.

The second part of the book brings 18 sermons on 373 pages. They are the Radio Messages of the second part of the 13th Lutheran Hour. The preacher, Dr. Maier, is here at his best. The sermons are dynamic and direct, thoroughly Scriptural with a warmth that deeply touches heart and conscience. They are messages from one heart to another,—the heart of God to the heart of the sinner. When these two are brought together, as they are through the instrumentality of Dr. Maier, the power of God is at work bringing forth blessed fruit of repentance in the soil of human life as is abundantly shown by the testimonials. Whoever has heard these sermons on the air will want to get this book for a more careful reading of the same. The print is good, and there is much stimulating reading here.—C. J. Rebelein.

I. INDEX TO HYMN PRELUDES, by Martin H. Stellhorn. Concordia Publishing House. $2.00.

No one could wish for a more complete index to chorale and hymn preludes than this.

Many of the best-known tunes, ancient and modern, are listed alphabetically. Under each hymn tune, the available music in the form of preludes, postludes, etc., is described. The name of the composer; the publisher; the key or the church mode; the grade of difficulty; the number of pages, and the number of staves have been given.

This index will be a valuable addition to any organist's library.

II. PRELUDE-TOCCATA ON "WITH THE LORD BEGIN THY TASK" by Martin Stellhorn. Concordia Publishing House.

Here is a new composition that will help fill that gap in the postlude repertory. It is brilliant but not too difficult. The congregation will love it. Incidentally, it is a fine staccato study.

III. ANTHOLOGY OF SACRED MUSIC, selected and edited by Walter E. Buszin. Concordia Publishing House.

Every musician should know and study seventeenth century music. It is the cornerstone of all later music. New editions of such composers as Schuetz, Walther, and Johann Franck are, therefore, always welcome.

The *Anthology of Sacred Music* series includes both organ and choral works of the Seventeenth Century.

Of the organ works, the *Chorale Partita on "Soul, Adorn Thyself with Gladness"* by Johann Franck is most worthy of notice. The two last movements especially are beautiful. They are moderately difficult.

Two other works just published in this series are the *Prelude and Fugue in D Minor* and the *Prelude and Fugue in A Major,* both by Walther. The subjects of the fugues are sturdy and promise a great deal. But the promises are not kept. The composer fails to use the full resources of fugal technique in the development sections. The subject enters either in the tonic or the dominant throughout the fugue. That makes them both rather monotonous to listen to, though they are fun to play. They are a little above medium difficulty.

The *Chorale Partita on "Praise God the Lord, Ye Sons of Men,"* again by Walther, seems of little value for service use. It would be interesting to students and certain concert audiences, however, as an example of seventeenth century organ music. It, too, lies within the ability of any capable organist.

Among the newly published choral works in the *Anthology* series, these four are outstanding: *Commit Thy Way unto the Lord*—Liebhold; *We Laud Our God on High*—Johann Franck; *A Song of Praise to the Holy Trinity*—Schuetz; and *Lord, I Trust in Thee*—Scandello. As church music, the last two are the best of the four. They are suitable for general use except for the song to the Holy Trinity, which is especially fitting for Trinity Sunday. They are all of medium difficulty except the one by Scandello. It is fairly difficult.

The three five-part chorales by Eccard (published under one cover) need a large, well-trained chorus to do them justice. The titles are: *All Glory Be to God on High; Lord Jesus Christ, True Man and God;* and *When Jesus on the Cross Was Bound.*

The Weary, Thirsting Deerlet Yearns is not bad music. But the translation is not poetic. The rhythm of the verse is angular and many of the words are not suitable for singing.

IV. THE CONCORDIA TREBLE SERIES, published by the Concordia Publishing House, has six new three- and four-part unaccompanied Christmas pieces for treble voices. They are too difficult for junior choirs that rehearse only once a week. These carols need almost daily rehearsal with children. A women's chorus, however, might find them useful as simple anthem material. —Ralferd Freytag.

CORRESPONDENCE

THE PASTOR'S AUTHORITY

Sir:

In the August issue of this paper is published an article, "The Pastor and His Task," by the Rev. John M. Jensen. The article contains some very valuable thoughts that merit serious consideration by every pastor. But I greatly differ with him when he says: "The pastor's authority comes when he is certain of his doctrine." The sects would subscribe to such a statement, because they are very certain in their own mind about the soundness of their doctrine. The Lutheran pastor has a more solid foundation on which to build his preaching.

The pastor's authority comes when he is convinced by the Holy Spirit that he proclaims the message that God has given him. Again and again we read this statement in the Bible: "The Word of the Lord came to me." And "the Word of the Lord came to Jonah," and "the Word of God came to John in the wilderness." In the power of the Word of God these men went forth to proclaim the message God gave them. In the 6th chapter of Isaiah which tells of the calling of the prophet, God says to Isaiah, "Go and tell this people."

The pastor's authority is the inspired and infallible Word of God. And he can preach the Word with boldness when he is convinced that he has a message given him by God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Theories of theology are from men, but the Word is from God. And theories about the Word of God are poor substitutes for the authority of the Word of God. A sound Lutheran theologian puts the authority of the Word of God above theories about the Word.—A. V. Neve.

THE CHURCH AND WORLD PEACE

Sir:

John Foster Dulles speaking before the assembly of the World Council of Churches mentioned "the responsibility of moral leadership, knowing that mankind is doomed, but for the saving grace of the Spirit....We are showing that moral and spiritual forces can overcome differences that usually divide men into hostile camps....The solution is for those who have faith to exert themselves more vigorously to translate their faith into works."

Charles A. Lindbergh in his new book "Of Flight and Life" says: "Our underlying objectives have not been attained. Our victory has not brought peace....it has established neither democratic ideals nor the security of nations....Our salvation, and our only salvation, lies in controlling the arm of western science by the mind of a western philosophy guided by the eternal truths of God."

Seventy world religious leaders have urged: "The Church today must call upon peoples and governments, unitedly or singly, to cease from war and from war preparations, to abandon the weapons of mass destruction and to adopt peaceful procedures for the settlement of conflict and overcoming of tyranny or aggression." (From text of "The Church, the Christian and War" submitted at Amsterdam.)

After two shattering catastrophe's of World Wars I and II, with their myriads of dead and wounded, with their staggering burdens upon our backs, we have militaristic maniacs who would lead the world once again to the shambles, fomenting nationalistic fears and jealousies, ready for the blind arbitrament of arms, with its brutal hideous atrocities.

What is to fend the nations against the insanity and devilishness of what our civilization can no longer stand, a disaster within whose vortex America will be drawn? What is to bring disarmament to a head? Nothing but the diffusion here and abroad of a burning, blistering indictment by the entire Church of Christ against the horror of war, an indictment that it is a damnable transgression of the law of Christ, that there can be patriotism of one hundred per cent purity without jingoism, with its false clamor of imperilled territorial or commercial interests.

We cannot stand aside and acquiesce in the assumption that it is presumptuous or unfitting that Churches and religious bodies, representing some cross section of American or world conscience, should seek to influence national and international legislation in accordance with that conscience. They may do it well or they may do it badly. They may easily overdo it. But that they are to be censured for bringing conscience into national and international affairs—this is not to be tolerated.

The Christian conscience hates war with an intensity that a politician can scarcely understand. Political bodies have not found a way to prevent war. Churches and religious bodies intend to prod them until they do. Organized Christianity, in almost every phase, demanded, after both World Wars that law be substituted for war; that the nations be brought together in a peace organization. Christian people and Christian Churches, indignant at the refusal of their Government to cooperate with the world in establishing an international peace system, have logically set themselves in antagonism to any form of militarism. Some will say that they are wrong. But the Government and the men that refused every sort of urging to provide a substitute for war and at the same time embittered certain other great nations by a policy of stupidly treading on their national sensibilities must take the blame. Events may still show our Government how inconvenient is a Christian conscience that will not remain silent!

Sincerely,

John F. Palm, Supt. of City School,
Isle, Minn.

ONE STEP

Heaven's as far
As the ultimate star,
Disconsolate, lonely one?
O man, O maid,
Move out of the shade
One step—you are child of the sun!

—G. J. Neumann

Lutherans in the News

Lutheran Free Church

By H. C. Caspersen

Minneapolis clergymen, Lutheran and others, who visited the Amsterdam gathering of the World Council of Churches, have recently returned, and all without exception speak in high terms of the very important meeting. It marks the beginning of a new epoch in the history of Protestantism and of the entire Christian - non - Roman - Church. Among the visitors was Dr. Gernhard Christensen, president of Augsburg College and Seminary. During his stay in Holland he was invited to be one of the speakers at meetings of pastors and laymen at Hannover and Hermansburg, Germany.

Pastor Arthur S. Olson, missionary and superintendent of the Lutheran Free Church mission in China, has been elected acting commissioner of the Chinese division of the Lutheran World Federation. He will fill the office which became vacant by the death of Dr. David Nelson, who perished in a plane accident July 16 this year. Another LFC missionary, Dr. Ralph Mortensen, secretary of the American Bible Society in China, is president of the division.

Consecration of a new missionary to Madagascar in the LFC mission field on that island took place at the Pontoppidan Lutheran church, Fargo, N.D., of which the Rev. Rudolph Larson is pastor, Sunday, September 2, when Miss Helen Arnseth of Moorhead, Minn., was consecrated as a misionary by Dr. T. O. Burntvedt, president of the LFC. Dr. Burntvedt also preached the sermon for the occasion. Miss Arnseth is a graduate of Oak Grove Seminary, Fargo, Augsburg College, Minneapolis, and of Lutheran Bible Institute of the same city.

Pastor P. Konsterlie, formerly a missionary in China, now secretary-treasurer of the LFC foreign mission has made a trip of several months to the LFC mission field in Madagascar. He left for home August 29. On his way back he made a short stay in Paris; from there he went to Norway to visit relatives and to confer with mission officials. He was expected home about October 1.

A new church was dedicated Sunday, June 20, in a new home mission field near Seattle, Wash., called Lake Ridge. The pastor, Orville Kleppe, commenced work there four years ago as a young man just out of the seminary. A congregation was organized over two years ago, and the Sunday school now numbers 193 children. The church is a fine stone structure, an auditorium with a seating capacity of 150 and a commodious basement, also a pastor's office on the first floor. The dedication service was conducted by the pastor. Pastor Arthur G. Hansen of Rochester, Minn., president of the Board of Home Missions of the LFC, preached the dedicatory sermon. Assisting were Pastors G. Rundstrom, Enumclaw; L. Dahlen, Seattle; C. Sorkness, Tacoma; A. Moen, Poulsbo; J. Helland, Everett; M. Lindholm, Seattle. Lake Ridge is a growing suburb south of Seattle, bordering on Lake Washington.

The Eidskog Lutheran congregation at Zimmerman, Minn., 50 miles northwest of Minneapolis, celebrated its seventy-fifth anniversary with services Saturday and Sunday, July 24 and 25. This congregation is the oldest in the area.

Thirty-one student nurses were graduated from the Deaconess Hospital, Minneapolis, Minn., Wednesday evening, September 15. The service was held at the Lutheran Trinity church whose pastor is the Rev. Martin J. Olson. Dr. T. O. Burntvedt is president of the Hospital Board. A reception followed the graduating service. The graduates were feted by the Hospital alumnae at a dinner the following day.

United Evangelical

By H. Skov Nielsen

Our people on Washington Island in Lake Michigan are in the process of erecting a new church building to replace the one destroyed by fire some time ago. Pastor Lyle Paulsen, formerly of Westby, Mont., will serve the congregation from October as succesor to Pastor Edwin Svendsen, who has gone to our Cherokee mission church at Oaks, Okla.

Miss Ella V. Hansen, last year's dean of women at Dana College, is preparing to go to the mission field in India. At present she is engaged in an intensive study of the Telegu language.

Pastor emer. Theo. P. Beck, aged 76, passed away on Sept. 27 at the Eben-Ezer hospital, Brush, Colo. Since his retirement from active service he has lived at the Eben-Ezer Home and assisted the superintendent in his pastoral work.

Prof. Paul Nyholm, one of the early associate editors of the "Journal of Theology" and recently returned from the W.C.C. conference at Amsterdam, has consented to take over this column, beginning with the November issue.

Lutheran Seminar at the University of North Dakota, Grand Forks

Ragnvald S. Aanestad

Eighty-four pastors from Illinois, Iowa, Minnesota, North Dakota and South Dakota were registered at the second annual Lutheran Seminar held at the University of North Dakota in Grand Forks last August 16-21.

The Reverend O. L. Proehl, Lutheran Student Pastor at the University and Dean of the Seminar, presented the following faculty members: Doctor G. M. Bruce, Professor of New Testament at Luther Theological Seminary, Saint Paul, Minnesota; Doctor E. M. Carlson, President of Gustavus Adolphus College, Saint Peter, Minnesota; Doctor A. R. Kretzmann, Pastor of the Evangelical Lutheran Church of Saint Luke and contributing editor to the Cresset magazine, Chicago, Illinois, and Doctor Hermann Sasse, Professor of Systematic Theology at the University in Bavaria. Doctor Sasse's subject was "The Crisis of Western Civilization and the Lutheran Church." Doctor Kretzmann dealt with the practical problems of the ministry. Doctor Carlson presented a study of Luther and his theology from the findings of recent Swedish theologians. Doctor Bruce brought an exegetical study on the Epistle to the Hebrews.

The group of pastors attending the Seminar went on record as favoring the publishing of the lectures which are to be presented at the Seminars.

Through the courtesy of Doctor J. C. West, President, facilities on the beautiful campus of the University of North Dakota are made available. Classrooms, library, and dormitory and dining room facilities are the most convenient.

The dates for the Seminar to be held in 1949 were set for the third week in August. Most all of the pastors attending this past Seminar have already registered for next year's Seminar.

Members of the Executive Committee in addition to the Reverend Proehl are the Reverend Forrest Monson, 318 Cottonwood, Grand Forks, North Dakota, Registrar and Treasurer; the Reverend Loyal E. Tallakson, 723 Reeves Drive, Grand Forks, North Dakota, Secretary; and Pastors Ragnvald S.

Aanestad, Hatton, North Dakota; Walter E. Carlsen, Warren, Minnesota; J. Melvin Moe, Fargo, North Dakota; Alvon A. Nelson, Mayville, North Dakota; and Louis Olson, Climax, Minnesota.

Lutheran Bible Institute in Minneapolis

O. Gornitzka, President

The Bible Institute has, this summer, conducted its eleventh session at Mount Carmel. July 25 was set apart as a tenth anniversary celebration. Pastor Oscar Hanson, President elect of the LBI, preached the morning sermon. Dr. Sodergren, Professor emeritus, and others brought greetings in the afternoon. Pastor Gornitzka spoke in the evening. It was a day of thanksgiving and praise for ten years of rich spiritual blessings. Again this year, the camp has been filled and many have been turned away.

The fall term of the LBI begins October 11, both in Minneapolis, Seattle and New York; registration October 8 and 9. On October 10, the new President, Pastor Oscar Hanson will be installed at an opening service conducted at Central Lutheran Church in Minneapolis. Building operations are now in progress in Seattle. There were ground-breaking ceremonies on July 25, with Dr. Lund as speaker for the occasion. We welcome students to temporary quarters during the fall term, expecting to occupy the new building at the beginning of the year. In New York, our headquarters will be at the Gustavus-Adolphus Church (Augustana), 151 East 22nd Street, New York. Regular day school courses will be offered and evening classes will be conducted in several centers. Pastor J. H. Bergren and Pastor Edward Hansen will be in charge, with Miss Olga Wallin as office secretary.

The school in Minneapolis will, also, this year, offer the third year special missionary training course under the direction of Dr. J. E. Gronli. Students are already enrolled from China and Norway as well as the states. Missionaries home on furlough also avail themselves of advanced study in this course. Chinese and Spanish are also taught in preparation for service in China and Latin America.

Ryden Heads Lutheran Editors' Group

ROCK ISLAND, Ill.—Dr. E. E. Ryden, Moline, editor of The Lutheran Companion, official publication of the Augustana Lutheran Church (Swedish), was reelected president of the National Lutheran Editors' Association at the annual meeting here.

At the same time Ray O. Olson of Hancock, Mich., manager of the Finnish Lutheran Book Concern, publishing house of the Suomi Synod, was elected president of the National Lutheran Publishing House Managers Association.

Other officers elected by the editors are:

Vice president—Edward W. Schramm, Columbus, Ohio, editor of the Lutheran Standard, publication of the American Lutheran Church.

Secretary—G. Elson Ruff, Philadelphia, editor of The Lutheran, publication of the United Lutheran Church in America.

Treasurer—W. G. Polack, St. Louis, a member of the editorial committee of the Lutheran Witness, publication of The Lutheran Church-Missouri Synod.

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On the Religious Horizon

ORLD COUNCIL PUT ON PERATING BASIS

GENEVA—Steps toward placing the wly-constituted World Council of hurches on a fully operating basis ere announced here following a eeting in Woudschoten, Holland, of e Council's Central Committee.

The committee is a 90-man group ected at the World Council's recent rst Assembly at Amsterdam to deal ith general issues of policy until the xt Assembly, scheduled to be held 1953.

It was disclosed that a tentative decision has been made to hold the second Assembly in the United States, e site to be selected later. Meanhile, the Central Committee elected ficers and an Executive Committee d approved a number of staff appointments and departmental committees.

The Rt. Rev. George K. A. Bell, nglican Bishop of Chichester, England, was named chairman of the Cenal Committee. The committee also lected Dr. Franklin Clark Fry, New ork, president of the United Lutheran hurch in America, as vice-chairman.

Named general secretary of the orld Council, with offices at Counil headquarters here, was Dr. W. A. isser 't Hooft, who held the same osition for the ten years during which e Council operated as a provisional rganization.

Five men were chosen to serve as ssociate general secretaries. They are: r. Henry Smith Leiper and Dr. O. rederick Nolde, with headquarters in ew York; the Rev. Oliver S. Tomins, with headquarters in London, ngland; and Bishop Stephen C. Neill nd the Rev. Robert C. Mackie, both ith headquarters in Geneva.

Dr. Leiper, a Congregational minister, who previously directed the American Committee for the World Council, will assume the portfolio for promotion in the general secretariat. Dr. Nolde, dean of the graduate school of Lutheran Theological Seminary at Philadelphia, has been offered the portfolio for international affairs. He will remain as director of the Commission of the Churches on International Affairs, which is maintained jointly with the International Missionary Council.

Mr. Tomkins was given the portfolio for "Faith and Order" and relations with the Eastern Orthodox Churches, while Bishop Neill, who is assistant to the Archbishop of Canterbury, will assume the portfolio for study and evangelism. Bishop Neill was previously co-director of the World Council's Study Department.

Mr. Mackie, a Church of Scotland minister, and retiring general secretary of the World's Student Christian Federation, was assigned the portfolio for reconstruction and youth. He will also become the new director of the World Council's Department of Reconstruction and Inter-Church Aid, succeeding Dr. J. Hutchison Cockburn, who is resigning as of January 1 next.

Named to the newly-created post of program secretary in the United States was the Rev. Robert S. Bilheimer, of the Presbyterian Church in the U.S.A., who will have headquarters in New York. He will be responsible for relating the work of all the World Council's departments to the churches of North America.

Several staff officers were elected to retain positions they held when the World Council was a provisional body They are:

Frank Northam, layman in The Methodist Church of Great Britain, director of the Finance and Business Department; Dr. Hendrick Kraemer, layman in the Dutch Reformed Church, director of the Ecumenical Institute at Bossey, Switzerland; Miss Jean Fraser, of the Presbyterian Church in England, secretary of the Youth Department.

Also, the Rev. Nils L. Ehrenstrom, of the Swedish Lutheran Church, director of the Study Department; the Rev. Elfan Rees, minister in the Congregational Union of Eugland and Wales, director of the Refugee Division; and Dean Halfdan Hogsbro, of the Danish Lutheran Church, representative of the World Council in Germany.

The following members were named to the Executive Committee, which will be responsible for the execution of policy, and for the World Council's current business:

The six presidents of the World Council—Pastor Marc Boegner, of the French Reformed Church; Dr. Goeffrey Francis Fisher, Archbishop of Canterbury; Methodist Bishop G. Bromley Oxnam of New York; Greek Archbishop Strenopolous Germanos, of London, England; Dr. Erling Eidem, Primate of the Swedish Lutheran Church; and Dr. T. C. Chao, of Peiping, China (Angelican).

Also, Bishop Bell of Chichester; Dr. Fry; Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church; the Rev. Leslie Cooke, Bucks, England (Congregational); Father Georges Florovsky, Paris (Eastern Orthodox); Dr. Alfons Koechlin (Reformed); the Rev. Eighomenos Luka, Heliopolus, Egypt (Coptic Orthodox); Pastor Martin Niemoeller of Germany;

Metropolitan Panteleimon (Eastern Orthodox); Canon R. A. Reeves, Liverpool, England (Anglican); Dr. Gordon Alfred Sisco, Toronto, Canada (United Church of Canada); Mrs. Leslie J. Swain, Craigville-on-Cape Cod, Massachusetts (Baptist); Charles P. Taft, Cincinnati, Ohio (Episcopalian); and the Rev. T. M. Taylor, Old Aberdeen, Scotland (Reformed).

Sitting with the Executive Committee as chairman of the Faith and Order Committee will be the Rt. Rev. Yngve Brilioth, Lutheran Bishop of Vaxjo, Sweden. The Committee is expected to hold its first meeting in Geneva next February.

Comic Publishers Establish Self-Censorship

NEW YORK — Fourteen publishers who have subscribed to the new code of ethics formulated by the Association of Comic Magazine Publishers, Inc., have been notified to submit copies of all their publications for review, it was announced here.

Phil Keenan, association president, said the group's seal, indicating compliance with the code, would appear on all participating publications as soon as possible. The code, made public in July, provides for self-regulation on sex, crime, divorce and racial and religious problems.

Keenan said that Henry E. Schultz, executive director of the association, had been appointed to supervise the inspection of the comics.

"This is a first step only," Keenan explained. "After a thorough survey of all publications now issued an appraisal will be made under Mr. Schultz' direction and consultations with publishers will be held."

Schultz, meanwhile, announced he would appoint an advisory group to help him establish standards. In this connection he said he was working with a group of educational leaders.

ST. PAUL RESIDENTS BAR LUTHERAN DP CENTER

ST. PAUL, MINN.—Plans of the Lutheran Welfare Society of Minnesota to establish a reception center for displaced persons here have temporarily been snagged by opposition from residents in the area of the proposed center.

The objectors have entered a petition with the city's zoning board to rezone the district involved from "B" to "A" which would exclude any institutions and permit only privately-owned residences.

Decision of the zoning board will be made in the form of a recommendation to the St. Paul city council. Granting of the petition would prohibit the setting up of the temporary reception center for DPs.

Minnesota, which has taken the lead among all the states in extending a welcome to the displaced persons, would suffer a "black eye" if use of the house were denied, backers of the center point out.

The house, leased for one year by the welfare society, formerly was used by the Mutual Blind Aid Association as a boarding home for blind persons. No objection was ever raised to this, attorneys for the society point out.

They told the zoning board that the rezoning petition is "an attempt to zone people" and that it is improper for the zoning board or city council to prescribe what class of persons may use any structure by invoking zoning ordinances.

Representatives of the society, who have knocked on doors in the area of the proposed center to find out reasons for the opposition, reported that some of the people said they didn't want the DPs because they were riff-raff and Communists. Others said they didn't want foreigners. Some said they didn't want them because they would all be Jewish.

Counsel for the society contended that rezoning is sought "solely to prevent its use by a different class of persons."

"The importance of this case cannot be over-emphasized," said a spokesman for the governor's DP commission. "There are implications in this for the entire resettlement program."

The society counsel pointed out that the petition is an attempt to do indirectly what the Supreme Court has said cannot be done directly—bar the use of property by people because of their origin, color or creed.

Attorney for the petitioners contended that the people in the neighborhood of the center are not against DPs. "This is a straightforward rezoning proposal," he said. "These people live in a very desirable residential district and they naturally want to keep up the value of their property."

Protestants Plan Reformation Day Missions

NEW YORK—Church groups in about 50 cities have announced plans for Missions of Protestant Witness to be held on or about Reformation Day, Oct. 31, according to the department of evangelism of the Federal Council of Churches here.

The Missions will be held at the suggestion of the Federal Council's executive committee which recommended that Reformation Day "be made the occasion for an emphasis upon our heritage in the Reformation." The committee urged that as many key communities as possible "bear a united witness to the positive principles of the Reformation and their significance for our life today."

Outstanding church leaders from many denominations will speak in connection with the Missions. Some communities plan to hold laymen's luncheons, youth meetings and other observances, in addition to mass meetings.

"The Missions are not to be anti-Roman Catholic, but, on the contrary, they are to be pro-Protestant," the announcement here said. "The declarations of the day are to be affirmative and not negative. A new appreciation of our Protestant heritage can result from the many special services in local churches and united services held by Protestant churches of a community."

Lutherans Open School to Train DP Sunday School Teachers

BERLIN—A permanent training school for Lutheran DP Sunday school teachers has been opened at Bad Kissingen, in the U.S. Zone, by the Lutheran World Federation.

The school will offer a series of weekly courses and will be operated on a year-'round basis. Attendance will be limited to 60 students per class. All students will be recommended by their camp pastors.

At the present time, there are 42 Lutheran Sunday schools for displaced persons. These are attended by 2,847 children.

Head of German Lutherans To Visit United States

MUNICH, Germany—Bishop Hans Meiser of Bavaria, president of the United Evangelical Lutheran Church of Germany, will leave here shortly to visit the United States. He is expected to arrive in New York on Sunday, Oct. 3.

Bishop Meiser will go to America at the invitation of the National Lutheran Council and the Lutheran Church-Missouri Synod. He will remain for about six weeks.

Churchmen Back Druggists' Ban On Objectionable Comics

PHOENIX, Ariz.—Churchmen and lay groups here have expressed support of the action of the Maricopa County Druggists Association in banning certain comics from newsstands.

Falling under the association ban are comics which present communistic propaganda, racial prejudice, brutal killings and the like. According to Newall Stewart, association president, about 40 comic publications will be affected.

The association said merchants have complained that they were compelled to handle such comics in order to get other magazines. In some instances, it was said, druggists who turned down objectionable comics found their supply of other popular magazines cut in half.

United Lutherans Launch Tithe Movement

NEW YORK—A church-wide movement toward "giving God's way" through the tithe has been launched in the United Lutheran Church in America by its Lutheran Laymen's Movement for Stewardship, with headquarters here.

Tithing, in its broadest meaning, is the setting aside of a definite percentage of one's income regularly for the work of the Church. In its strictest sense, the tithe is one-tenth.

According to Henry L. Endress, associate stewardship secretary of the United Lutheran Church, the tithe is "a reasonable first step for any Christian."

"Any person who takes Christ and His religion seriously," he said, "will find it difficult to justify the giving of anything less than ten per cent. When members ask how much they should give, a good answer is to suggest beginning with the tithe. When one begins there, it isn't long before he goes far beyond the tithe in his giving."

In urging all synods and congregations to take up the tithing program, the ULCA stewardship office and the Laymen's Movement are giving every possible help. Staff members are carrying on intensive field service, addressing conference meetings, workshops and rallies.

Members of the Lutheran Laymen's Movement act as field consultants in stewardship, advising in their own and neighboring congregations.

AD OF HUNGARIAN THERAN CHURCH RESTED

UDAPEST — Bishop Louis Ordass, d of the Hungarian Lutheran urch, has been arrested on charges currency abuses," it was announced e by the Hungarian Ministry of In- ior.

Also arrested on similar charges was ron Albert Radvanszky, former lay sident of the Hungarian Lutheran urch, and Alexander Varga, general retary. The Ministry announcement used the three men of having "ac- ired several hundred thousand dol- s from abroad without notifying the tional Bank of Hungary, and sold eign currency on the black market."

Baron Radvanszky was further ac- sed of using government subsidies aid Lutheran Church construction r other purposes," while Varga was arged with "negligence in adminis- ing funds" and "embezzlement."

Leftist newspapers gave special minence to Bishop Ordass's arrest, claring he received $500,000 from the utheran World Federation when he ired the United States in 1947 to ge aid for the Hungarian Church. ey asserted the bishop violated ngarian regulations requiring that foreign currency assets be reported the National Bank.

(Officials of the National Lutheran uncil in New York declared the arges against Bishop Ordass and his lleagues were "fabricated entirely t of whole cloth."

(Bishop Ordass did not receive any oney except small sums to cover his rsonal expenses while in the United ates, the officials stated. Further- ore, they added, any funds the U.S.A. mmittee of the Lutheran World deration sent to Hungary were re- itted since July, 1945, and were sent rectly through the National Bank in ungary.

(The officials said they were "fully nvinced" the charges against Bishop rdass are not the real reason for his rest. The probable reason, they sur- ised, is that by arresting the bishop e government hopes to distract pub- attention from his strong stand gainst certain church-directed policies lopted by the state.)

It is recalled that Bishop Ordass has een a frequent target of leftist criti- sm because of his opposition to what e has denounced as attempts by the ate to encroach upon the affairs of ie Lutheran Church. He has been rticularly outspoken in recent months gainst the nationalization of church hools.

During recent weeks, rumors have een rife here that Bishop Ordass would resign. The rumors increased when Baron Radvanszky vacated his high post in the Church shortly after Minister of Information Ernest Mihalyfi had demanded a drastic overhauling of the Lutheran Synod to remove "reactionaries."

Presidential Candidates Give Views on Taylor Appointment

NEW YORK—In response to a query by Dr. William B. Lipphard, president of the Associated Church Press, three candidates for the presidency of the United States have given their views on the appointment of Myron C. Taylor as diplomatic representative to the Vatican.

From the White House, Dr. Lipphard was informed by Charles G. Ross, secretary to President Truman, that Taylor's mission "would be terminated when peace is made." Ross said this will "remain the President's policy, and will be strictly adhered to so long as he is in office."

The reply from Gov. Thomas E. Dewey stated that "there are many questions of administrative policy which an incoming President cannot and should not decide until after he takes office."

Henry A. Wallace said he opposed the appointment of a personal ambassador to the Vatican. "It seems to me," he said, "that a country like the United States, which has taken a very special stand with regard to the separation of Church and State, should hardly give this kind of recognition to one Church without giving similar recognition to all Churches."

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U.S. LUTHERAN GROUPS REPORT 5,836,147 MEMBERS

NEW YORK—At the end of 1947, Lutheran Churches in the U.S. and Canada had a combined membership of 5,836,147 persons, according to the annual summary released here by the division of public relations of the National Lutheran Council.

According to the summary, this total represented an increase of 163,485, or 2.9 per cent, over 1946. Confirmed membership in the Churches increased by 126,158 to a total of 4,067,279, a gain of 3.2 per cent. This compared with an increase of 63,464 members, or 1.6 per cent, in 1946.

Distributed among the 16,375 Lutheran congregations, the additions would mean an average accession of 7.7 adult members in each local church, as compared with 3.9 new members each in 1946. Baptized membership rose to an average of ten new members per congregation, a gain of about one-half per cent.

Based on statistics supplied by 17 Church bodies and by independent congregations, covering all American Lutherans, the summary showed that nine of the 17 bodies enjoyed membership gains, three suffered losses, and five had no change, as their figures were taken from statistics compiled in previous years.

Among the larger bodies, baptized membership was reported as follows: United Lutheran Church — 1,886,397; Lutheran Church-Missouri Synod—1,567,558; Evangelical Lutheran Church —734,502; American Lutheran Church —669,308; Augustana Lutheran Church —427,997; Joint Synod of Wisconsin—324,492; Lutheran Free Church—55,225; United Evangelical Lutheran Church—42,939; and Suomi Synod—28,465.

Highest numerical increase was made by the Lutheran Church-Missouri Synod for the third straight year. It reported a gain of 51,190 baptized members, or 3.4 per cent over the preceding year. Among the major bodies, the Evangelical Lutheran Church showed the greatest advance on a percentage basis, its 33,828 additions representing a gain of 4.8 per cent. The United Lutheran Church, largest of the bodies, reported an increase of 41,355, or 2.2 per cent.

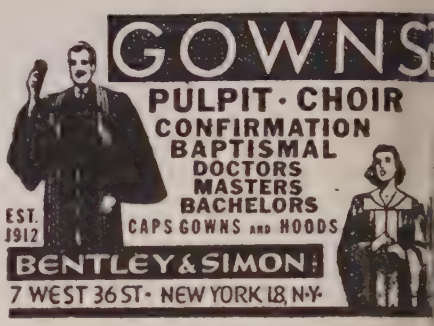
Losses were reported by three smaller groups, the Finnish Suomi Synod, which had a decrease of 1,267 members; the Slovak Church, with a drop of 1,820; and the Norwegian Synod with a decline of 45 members.

In the field of parish education, the churches reported a combined increase of 217,657 pupils—an average of over 13 students per congregation—for a total of 2,208,618. This figure is 10.9 per cent higher than the 1946 total.

Over half of this gain was made by the United Lutheran Church in America, its addition of 129,664 pupils representing an increase of 18 per cent over 1946, to a total enrollment of 848,482. The Lutheran Church-Missouri Synod gained 53,131 pupils, 11.5 per cent, to an enrollment of 513,161.

In addition, 432 congregational schools were established in 1947, as compared with 154 during the previous year, for a total of 24,715.

A total of 134 churches were organized, raising the number of congregations to 16,375. The number of ordained ministers rose to 14,305—an increase of 105 over 1946.



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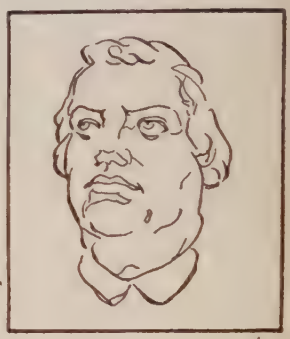

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LIGIOUS LEADERS OTEST VILLAGE N ON CHURCH ILDING

MINNEAPOLIS, Minn.—Refusal by village council of Robbinsdale, nneapolis suburb, to issue a build- permit for an Evangelical United thren church has brought a storm protest from Minnesota Protestant ders.

hey look on the action as a "dan- rous precedent," which, if allowed to nd, might place the missionary ac- ities of the Christian Church under itical control.

f Robbinsdale can ban an Evangel- l United Brethren church today why n't some other community ban a tholic church or a Jewish synagogue morrow?

That is the question many religious aders are asking.

Papers now are being prepared by unsel for the United Brethren church bring the matter before the courts. e attorney, Thomas Vennum, de- ribed the council action as "a denial freedom of worship."

"The principle is one of separation of urch and State," he said. "It is a tal issue upon which all of the Prot- tant churches are prepared to take a gal stand."

The question of a need for the church as raised by the Robbinsdale council hen it refused the permit for the 50,000 church. The council, said a nited Brethren spokesman, asked aders of the proposed church how any parishioners they have, where e members live and other matters, hich, religious leaders contend, are ot within the province of govern- ent.

The Evangelical United Brethren enomination decided to move into obbinsdale after receiving clearance nd approval from the comity depart- ent of the Minneapolis Church Fed- ration. The Minnesota state confer- nce of the denomination also approved e move.

Said Rabbi Albert G. Minda, spiritual ader in the Jewish community here: This action of the Robbinsdale council ontradicts every basic principle of merican life and tradition. That is ot the province of government wheth- r on the local, state or national level."

"One of the Four Freedoms is the reedom of religion," said Dr. George Mecklenburg, Methodist minister. "If ou take away a man's place of wor- hip you have limited his freedom of eligion. If government can control e building of churches, then it can ontrol religious worship by limiting ."

The neighborhood committee which ollected petitions on which the Rob- binsdale council allegedly based its permit refusal contends that no "religious persecution" is involved.

"We are not opposed to churches," said a spokesman for the opposition. "Many of us who built in the area where the church intends to locate intended to create a quiet, residential area."

The spokesman cited the large number of cars which would probably be parked in the area every Sunday. This, he said, would create traffic problems and hazards.

Bible Society to Increase Scripture Distribution

NEW YORK—An announcement by the American Bible Society here said the group was seeking to increase its normal distribution of Scriptures by 10,000,000 copies annually for the next five years.

Dr. Eric M. North, executive secretary, said the increase would mean an additional 1,750,000 Bibles, 2,750,000 Testaments and 5,500,000 Gospels a year.

He said the boost would be required to meet the Society's share in a five-year expansion program of overseas mission work which is being sponsored by the Foreign Missions Conference.

About four times the annual expenditure of the Society will be required to provide for the proposed program, Dr. North said. He disclosed that the group currently distributes about 300,000 Bibles, 420,000 Testaments, and 3,500,000 Gospels each year to overseas areas.

The increased supply of Scriptures, he added, would go largely to Latin America, China, the Philippines and Japan.

Plans for Latin America call for an increase from 140,000 Bibles, 182,000 Testaments, and 1,500,000 Gospels yearly, to 335,000 Bibles, 504,000 Testaments, and 3,343,000 Gospels during the five-year period.

Scripture distribution in China will probably undergo an average yearly increase of about 120,000 Bibles, 130,000 Testaments, and 2,100,000 Gospels. Plans for Japan call for an increase from 500,000 to 750,000 Gospels, from 100,000 to 200,000 Bibles, and from 870,000 to 1,000,000 Testaments a year.

According to Society figures, Japan, which has seen the distribution of 1,500,000 requested Scriptures in the last year alone, has the highest postwar increase in such distribution. In 1936 that nation received only 21,000 Bibles, 97,000 Testaments and 1,100,000 Gospels.

Missouri Lutherans Set Up Public Relations Dept.

NEW YORK—The Lutheran Church-Missouri Synod has appointed the Rev. Oswald Hoffman, professor at Concordia Collegiate Institute at Bronxville, N. Y., as full-time director of its newly-created Department of Public Relations. Established by resolution of last year's synodical convention, the department will have its headquarters in New York City, with a branch office in Washington, D. C.

One of the purposes of the department will be to keep abreast of legislative developments "with a view to preserving our constitutional guarantees of the separation of Church and State."

Another aim will be to maintain contacts with the State Department in the interest of the synod's missionary and educational program.

The public relations department is also charged with "presenting the Lutheran viewpoint on issues of the day," and "answering attacks upon our Lutheran Church."

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JONES SEES UNITED CHURCH WITHIN TEN YEARS

UTICA, N. Y.—A prediction that his crusade for a United Church in America may be realized in five to ten years was made here by Dr. E. Stanley Jones, the noted evangelist.

Dr. Jones issued this forecast as he opened a 30-day crusade to mobilize churchmen in 30 cities across the nation behind his plan for a federal union of churches.

He said the response to a similar tour last year had been so "overwhelming" that he hoped the current crusade would make it decisive that action be started and that a convention be called to work out a constitution for a united Church.

"Federal union of churches," Dr. Jones told several meetings here, "satisfies two instincts: a desire for union with the whole plus a desire for local self-government. We propose to apply this principle of union of churches which would come together on the same principle as the states of the United States came together.

"The central thought is 'a new man out of both parties.' This principle of federal union has been applied to the United States and has produced one of the most united peoples on earth. There would be one Church, the Church of Christ in America. But under that there would be branches, no longer separate branches, but branches of one Church.

"These branches — which would be known as the Presbyterian Branch of the Church of Christ in America, the Baptist Branch, etc. — would function with local self-government, but would be bound together by the union and the sovereignty of the union.

"If a branch wanted to have bishops, they could have them and they would function within that branch but could not compel the rest of the churches to accept bishops. If another branch wanted baptism by immersion, they could have it. Over these branches would be the General Assembly which would be made up of delegations of the branches and would be the sovereign body when the total Church would speak and act."

Commenting on the multitude of existing denominations, Dr. Jones expressed the opnion that it was "absurd for that many to pay the same loyalty around the person of Christ and not work together for common ends."

Urges Catholics Make Court Test Of Anti-Garb Law

New York—A proposal that Roman Catholics test the constitutionality of North Dakota's newly approved anti-garb law has been made here by America, national Catholic weekly.

The magazine termed the measure a "ridiculous prohibition" and charged that Protestants and Other Americans United for Separation of Church and State "bore down heavily" to get the act passed.

The law was approved in the June 29 primary election by a majority of about 10,000 votes. Under its provisions, no public school teacher may wear clothing denoting membership in a religious order.

"While loudly asserting their allegiance to religious liberty for all," America declared, "Protestants-United will see to it, if they can, that religious liberty is denied to Catholics. Thei technique is to put a legal face on thei anti-Catholicism. Well, let's find ou whether the legal face is fair or fou We think that a test in the courts woul show it to be foul."

America added that "if Protestants United are sincere, which we find hard to believe, they will not sto with banning nuns and priests fro teaching in public schools; they wi clean out the Protestant ministers fro public schools as well. Or doesn't th principle of separation of Church an State go that far? Maybe it is time fo Catholics to make it go that far."

According to America, the Suprem Court of North Dakota some years ag

1948

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When children think of Christmas, they center their thoughts around the festivities in their own homes.

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As we look at the cover of the "Child's Christmas Chimes" we see the theme "Christmas in our Homes" being portrayed by a mother and her two sons, watching from their window the "star in the east" and no doubt thinking about that night many years ago, when the wise men from the east saw that beautiful star in the heavens and followed it to the Baby Jesus.

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led it was not illegal for people to ch in the public schools of the state ile wearing religious garb.

Since the anti-garb act was passed June 29, Catholic bishops in the te have granted nuns permission to urn to their classrooms next fall aring civilian dress.

---

iakers Announce They Will Aid jectors to Conscription

PHILADELPHIA — The American iends Service Committee has notified ngress that it stands ready to offer inistry and aid" to any person ob- ting to conscription and war on re- ious or conscientious grounds, even ough the objection might take the rm of non-compliance with the law.

In a statement entitled "Message to llow Americans" which was sent to l Congressmen, the Quaker group re- firmed their position as irrevocably posing conscription for military ser- ce.

Signed by Henry J. Cadbury, chair- an of the Committee, and Clarence Pickett, executive secretary, the mes- ge said:

"Faced with the possibility of con- ription for military service, we feel obligation now, in peacetime, to ake our opposition to conscription a atter of record with our government d with our fellow citizens.

"We stand ready to offer our min- try of aid and counsel to all who for ligious or conscientious reasons stand posed to conscription and war. We cognize that their opposition might ke such forms as non-compliance ith the law; counseling non-compli- nce with the law; choosing non-com- atant or alternative civilian service; sisting on using their technical owledge for constructive rather than estructive purposes."

"In taking this position," the statement added, "we believe that we can best live out our highest responsibilities as citizens of our country. We believe that the new power of such a way of life might set our country on a new course of understanding among all peoples. Such a way awaits only the devotion of consecrated men and women. This call we make to our fellow citizens."

The Quakers stressed they consider it a "grave responsibility to stand before a world which relies on military force and to assert that such reliance can never lead to creative peace."

Quakers Urge Defiance of the Draft

Richmond, Ind.—Quakers should defy the draft law and refuse to register, according to a majority of 133 representatives of various Society of Friends groups meeting here.

Civil desobedience, the majority held, is "an honorable testimony fully in keeping with the history and practices of Friends and other early citizens of the U. S." The majority also held that to accept a non-combatant position in the armed forces would be to weaken "this testimony of the whole Society."

A statement adopted at the session voiced objection to the narrow range of exemptions permitted under the "religious training and belief" section of the draft law. The general opinion was that Friends should work for the exemption of all persons who hold war to be wrong, whether because of philosophical reasons, or because of a personal moral code.

The statement cautioned Quakers against engaging "in any trade, business, or profession directly contributing to the military system, and the purchase of government war bonds or stock certificates in war industries." It called on Friends schools and colleges "to refuse the establishment of military training units or military subsidies or contracts for scientific research."

Representatives of the American Friends Service Committee, Philadelphia, said the Committee regretted it's participation in World War II by its administration of Civilian Public Service. They also said that the Committee had decided to avoid all cooperation with the military under the present draft law. This action was approved by the conference here.

A number of delegates announced plans to hold conferences throughout the United States in the next few weeks to urge young people not to participate in the draft.

Cecil Hinshaw, president of William Penn College, Oskaloosa, Ia., announced that he and 300 other educators and clergymen had signed a statement offering their service in counselling young men in defiance of the draft law. He admitted that, under the law, he would be guilty of civil disobedience in this action, but expressed willingness to go to jail, if necessary.

—o—

MORAL DECLINE

Decline in religion, and deterioration of character and conduct are symptoms of a decaying civilization. Negative doctrines and lawlessness are cause and effect. A drift from God, from faith and from moral standards must inevitably result in the peril and insecurity of all men. When God is dismissed from the affairs of men and human counsels are supreme, all individual rights, values and securities fall; human life becomes a naked struggle, rapacious, cruel and merciless.

—*General Osborn, Salvation Army*

Poverty is very terrible, and sometimes kills the very soul within us; but it is the north wind that lashes men into Vikings; it is the soft, luscious south wind which lulls them to lotus dreams.—Ouida.

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THE LUTHERAN CHURCH IN YUGOSLAVIA

By Rev. Louis Sanjek

(Staff member of National Lutheran Council)

In August, 1946, at the request of the late Dr. Ralph H. Long, I began corresponding with the Lutheran church leaders in my native Yugoslavia. This correspondence, small at the beginning, has been growing steadily. We are now in touch not only with the church leaders, but with individual pastors as well in all parts of Yugoslavia.

After reading a report by the Protestant ministers who visited Yugoslavia last year at the request of its government, and also a report by a member of the World Council of Churches who visited it this year, I felt that a more detailed account of the situation should be given by the National Lutheran Council.

According to the reports, these brethren visited Beograd, Zagreb, and Ljubljana, chief cities of the three main provinces in Yugoslavia, where not even three per cent of our Lutheran people are living. No one, according to my information, ever visited the northern and northeastern parts of that country, where over ninety per cent of our Lutheran people do live. These are the districts of Backa, Banat, Srem and Prekmurje. We are in close touch with all the Lutheran pastors in those districts.

A very great change has taken place in the organized Lutheran church in Yugoslavia since the last war. At the present time, there are four distinctive national church groups in the Lutheran Church, or as it is officially known, **The Evangelical Church of the Augsburg Confession.**

First, the **Slovak** Lutheran church. The immigration of Slovaks into present Yugoslavia, began in the middle of the 19th century. They have settled in rich, agricultural districts of Backa, Banat and Srem, and today they form the largest group of Lutherans in that country. Well organized congregations, with a total membership of over 75,000, are under jurisdiction of a bishop, who in three seniorats or conferences, and 22 pastors, conducts the Church work. Since these people are of Slavic race, they have not been disturbed in their religious work which goes on without interruption.

Second the **Wendish** (Slovene) Lutheran church, in the northern part of Yugoslavia, so-called Prekmurje (over the river Mura). This church is the oldest organized Lutheran church in the whole of Yugoslavia, having its beginning with the Church Reformation, when many South Slavs accepted the teachings of the Reformation. This group, although poor in material things, is the most faithful church group. A senior pastor, with the help of 11 pastors and 9 kantors (lay teachers), carries on the work in as many chief congregations and many more preaching stations. Membership is about 35,000.

Third the **Hungarian** Lutheran church. Congregations and preaching stations number about 30 in districts of Backa and Banat. This is a very extensive field and in dire need of more pastors. Many Hungarian pastors here, not being Yugoslav citizen left after the war for Hungary, lea ing but one superintendent and thr pastors to take care of the widespre vacant congregations. The superi tendent in this field travels around both districts, not only conducti services, but holding mission servic which are attended not only by Pr estants, but by Roman Catholics a Orthodox as well. There is a gre demand for Holy Scriptures in t language of the people, but there a none to be had. Membership is clo to 10,000.

Fourth the **Croatian** Luthera church, which is on the territory the late lamented German Synod. E

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By AMANDA NELSON

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PACIFIC LUTHERAN
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e the war, this synod in Croatia had largest church membership in goslavia. The membership con-ed of mostly German (Volks-tsche) nationals, numbering well r 100,000, with a bishop residing Zagreb, capitol of Croatia. Always oued by fervent nationalism, as in ry other country, during the war y cooperated closely and helped the aders, Germans as well as Italians. er the war, with the invaders own out, large majorities of these ionals left Yugoslavia for DP camps Austria and Italy together with ir pastors. A large part of them, o could not escape, have been own into labor camps where we d them today. Most of the church perty, so-called "alien property" l been confiscated by the state. is is the most extensive field in the urch work in the whole of Yugo-via. A superintendent with only o pastors in an area of about 300 les, is taking care of many congre-ions. These men are young, there-e are not only willing but able to nduct a very strenuous work among usands of scattered Lutherans.

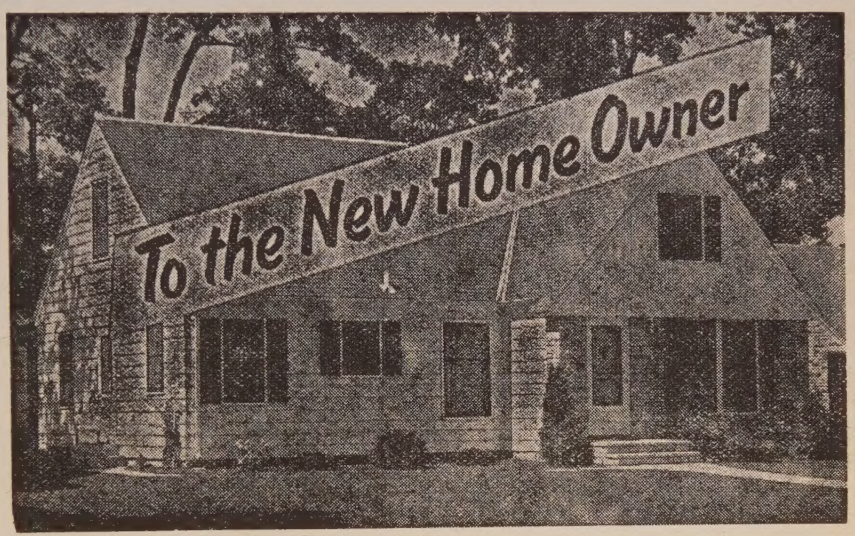
From the many letters from Luther-pastors, and from all parts of the untry, it is quite evident that our urch in Yugosalvia is in a difficult sition. In a country of over 15 mil-n population, Orthodox, Roman tholic and Moslems being in the jority, our church with but 140,000 embers is, and has been, a small re-ious minority. Before the war she d to suffer from open attacks by the minant Roman church. Now, al-ough these attacks have been re-oved by the government, which not ly forbids them, but gave equal hts to all religious denominations, e church is suffering in a material ay. More than ten per cent of the pulation have perished, many hun-eds of thousands of orphans are left, uch of the property is destroyed.

Before the war the churches re-ived financial aid from the govern-ent, but now with the separation the Church and State, each individ-al congregation has to take care of l church expenses, including pastors' laries. In some sections, people are poor that a few congregations are mbining their support of the pastor, ho is trying to provide such congre-ations with regular church services. o there are fewer pastors than before, ut each one has more work to do an before.

Especially among Hungarians and roatians, pastors have to travel great istances to give occasional services o vacant congregations. In Croatia, much of the church property of the German Synod has been taken over by the state as "alien property." It is given back only when the people can assure the government that regular church services will be conducted. It seems that the government is willing to approve the request of the people for such services.

Lately, a young pastor who was drafted into the regular army, has been released from it upon the request of the Lutheran people in his district, who proved that his services are in great demand. One pastor who travels about, conducting not only regular services but evangelistic meetings as well, writes that among his listeners are not only Protestants, but Roman Catholic and Orthodox people as well.

It seems that the democratic system of church government in the Protestant church, with all services conducted in the language of the people, has great appeal to many Slavs. Although the church schools have been taken over by the government, ministers of religion are allowed to give religious instruction if the people request it. And Slavs, being deeply religious, are requesting it. In Prekmurje, one of the pastors spends full time in visiting the schools of higher education for such purposes. The present government does not prevent any minister from fulfilling his ministerial



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duties so long as he keeps out of the political field.

With poor transportation in many sections of the country, some of the pastors have to use horses, bicycles and motor cycles, if they have them, or travel miles around "per pedes Apostolorum." Yet, according to all the reports, the Lutheran church is growing, church services are being attended in larger numbers than ever before.

Before the war, due to the nationalistic spirit, there had not been much cooperation among these four national groups of Lutherans. It is much closer now, not only among the Lutherans themselves, but with other Protestant groups such as the Reformed, numbering 40,000, and a few thousand Methodists and Baptists.

We Lutherans in America, even if we had pastors who could preach in any of those languages, could not send them to that country as all pastors must be citizens of Yugoslavia. There are but two young men with the ministry in view. Before the war, all future pastors had to go to Vienna, German universities, Bratislava or Budapest. Now, due to the tense political situation in those countries, it is out of the question for these young men to receive theological training outside the country. However, we can help our Lutheran brethren there in many ways.

While the Lutheran church in the U.S. has done much in helping Lutheran churches in Europe, the help extended to the Lutherans in Yugoslavia has been very meager. In proportion, Lutherans in Yugoslavia have received less than a tenth as much as Lutherans in other Slavic countries. This has been due in part to the lack of information. Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation, is now investigating needs in Yugoslavia with the intention of using LWF funds to aid Lutherans there. About $17,000 has been sent to all four groups to supplement pastors' salaries, to help the retired pastors and pastors' widows, and to repair church properties damaged by American bombers in 1945.

The writer has prepared close to 200 gift packages with gowns and clothing for pastors, and some for their immediate families. Clothing is the greatest need among the populace of the country. Many letters of deep appreciation received from the pastors have shown that such gifts are not only needed for them to continue in their pastoral duties, but are giving them great encouragement to go on, notwithstanding many hardships. These gifts also give them a sense of Lutheran unity, knowing that their brethren in the faith in the U.S. have not forgotten them.

Dr. P. O. Bersell Evaluates Assembly of World Council

Minneapolis—Both praise and criticism of the first assembly of the World Council of Churches was voiced by Dr. P. O. Bersell, president of the Augustana Lutheran Church, in an article prepared for his church body's official periodicals, **The Lutheran Companion** and **Augustana.**

Dr. Bersell, who was a delegate to the sessions at Amsterdam, and who was elected to the World Council's policy-making Central Committee, stressed that his observations were made "without prejudice, for I am a friend of and a believer in the World Council of Churches."

While Amsterdam revealed "a unanimous, earnest desire for Christian unity," he said, the assembly "was no Pentecostal experience and there were no flames from heaven.'

Noting that such demonstrations are not man-made, but are born out of genuine penitence, Dr. Bersell declared that "the spirit of penitence on the part of the churches was not dominant at Amsterdam,' and that "each still retained some of the spirit of ecclesiastical pride and ambition."

"The human failure in 'falling short of the glory' and in being 'the light and the salt' of the earth,' he said, "did not bring the representatives of the churches down on their knees in abject humility, in contrition and faith, each confessing his share in the universal guilt of Christendom."

The Lutheran leader also criticized the assembly because it "attempted the impossible" and "covered too much territory." He suggested that "concentration on a few vital subjects on which a Christian consensus is necessary should be the endeavor of future assemblies."

Dr. Bersell asserted that Amsterdam lacked "a clear conception both of the Church and of the Gospel which the Church preaches," but added that this was "not at all remarkable in view of all the tangent factors present in such a motley assembly."

"Much of Christendom, even that which calls itself evangelical," he said, "has little appreciation of the full import of the Law and the Gospel and therefore is quite hazy in its preaching of sin and grace."

The assembly provided another disappointment, according to Dr. Bersell, in that "no clear, heroic pronouncement came out of Amsterdam to denote a united Christian stand against the demonic powers that have cat pulted the world into such a dism and cataclysmic disorder."

Stating that the agreements reach "were very much toned down," he sa that capitalism, communism, nazis bolshevism, and all the varied for of totalitarianism "were handled wi 'kid gloves' and the world has yet hear what the united Christian sta is."

"Amsterdam," he observed, "fail to sound a clarion call to peoples, n tions and governments on the basis "it is written" in God's Word and th failed to a large extent to give re vant and definite guidance to a wo in trouble."

Dr. Bersell further noted that t World Council "is as yet far from b ing a true democracy in its operati and procedures." He said parliame tary procedures were almost tota lacking in the plenary sessions of t assembly, that an oligarchy was v tually in full control of all actio and that a handful of men determin all elections and appointments.

On the other hand, the Luther churchman hailed participation in t assembly on the part of 147 church from 48 nations with the comment th "we have come far on the road Christian unity in our generation."

"Sober-minded Christian brethr counseled with one another in a spi of brotherly love, with Christly mo vation," he said. . . . "Whether spoken word came in English, Fren or German, from bishops or 'ordina pastors, from professors or diploma from businessmen or lawyers, fr bearded patriarchs or flaming you the sympathetic response was unm takable."

Dr. Bersell also praised the Wo Council for retaining its Christologi basis, for negating any intention trying to become a super-church, amending its constitution to prov for confessional representation, a for the "inestimable value" of mater prepared by the various study co missions.

Describing participation in the A sterdam assembly as "an unforgeta experience," Dr. Bersell said:

"It was not without its high m ments of exaltation and its severe m ments of self-examination. There v throughout the sense of being in will of God in thus having a share trying to bring together the facti of Christendom. There was also deeply satisfying sense of hum Christian companionship, of partn ship in a great movement wh avowed and unmistakable objective the evangelization of the world."